MOTHER AND DAUGHTER

MRS BURTON CHANCE

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MOTHER AND DAUGHTER

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A Book of Ideals for Girls

Chance, Mrs. Burton (Frank)

BY

MRS. BURTON CHANCE

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To My Daughters

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I

THE RELATION OF MOTHER AND DAUGHTER

"If I should drown in the deepest sea
I know whose voice would come down to me
O! Mother o' mine, O! Mother o' mine.

If I should hang on the highest hill
I know whose love would come up to me still
O! Mother o' mine, O! Mother o' mine.

If I should be damned both body and soul
I know whose prayers would make me whole
O! Mother o' mine, O! Mother o' mine."

—KIPLING.

"The five-fingered leaf, closely bound in the bud, separates as it opens. The branches separate from the trunk as the trees grow. But this legitimate separation does not mean disconnection. The tree is as much one tree as if it grew in a strait-jacket. All growth must widen and diverge. If natural growth is checked disease must follow. If allowed, health and beauty and happiness accompany it."

—CHARLOTTE PERKINS GILMAN.

MOTHER AND DAUGHTER

I

THE RELATION OF MOTHER AND DAUGHTER

ONE would think that the most natural thing in the world would be for a mother to understand her daughter. On the contrary it is one of the rarest things to meet with a mother and daughter, who, while living under the same roof are in sympathetic accord one with another.

I may be wrong, but I feel that in every case where perfect sympathy does exist between a girl of sixteen and her mother, it is either because the girl is not destined to become a forceful character in later years, and is dominated by the stronger personality; or else that it is the mother, who, weak and inefficient, has not exerted to the full her

influence at that trying time. There may be exceptions in plenty to this rule, but it seems to me that there is bound to be some little friction between a mother who is forceful and a daughter who has a decided character at the time when the child is beginning to grow up.

And there is every reason why this should be, if we look at the situation calmly and try to understand it. How is a child to develop who is dominated and influenced entirely by an older mind, even though it be her mother's? There must be a breaking away, a desire for independence, and a fighting for it before the young nature can begin to unfold its sleeping flowers. There can be no strength without personal effort. Everything that is worth while must be striven for. At the critical age of dawning personal life in her child it is impossible for the mother to be strong and vital herself and still at all times sympathetic. There must be friction and unhappiness of one kind or another though usually it is only super-

ficial. Nature has ordained, for a short time, that the two shall pull different ways. Nor is this strange. It is the very pulling in different ways that urges the younger soul on to individual growth, and forces it to find its mate. Thus nature, by the situation she has herself created, brings about her own results.

Do not think that I am encouraging insubordination in young girls. Nothing could be further from my thoughts. What I wish to show, is, that there is a natural reason for the situation which so many girls meet with in their lives, and, by explaining it, urge upon them the utmost patience, self-restraint and unfailing loyalty to their mothers, whose suffering they will never know until they have tasted it themselves.

A girl can never realize her mother's position until she has children of her own. She then sees her girlhood in its proper light, and understands for the first time what a trial and disappointment she has been to her mother just at the very time

when sympathy, if it could have been shown, would have overcome so many difficulties in the paths of both. With the perspective on her own life, gained alone through marriage, the daughter opens her heart to her mother in a way she never could before, and understands for the first time the hours of suffering and disappointment brought to that mother through herself. Only when she begins to lead her own life, and is transplanted to the soil her nature needs for its true growth, can the way open for a beautiful and sympathetic understanding between the two. All the trifles over which it was so easy to disagree while in the same house, are forgotten. Only the good in each character is open to the other's gaze. The good was always there, but the circumstances of a too-intimate home life crowded it to one side, or rather covered it with a network of little grievances, little disappointments, little personal trials, suffered daily by the one at the hands of the other. It is when the daughter marries and has begun to real-

ize her coveted personal independence, gaining a development which it was impossible to reach at her mother's side, that the ideal relationship, which is a strong, equal and sympathetic friendship between the two, can be accomplished. This friendship supports them until death, and is one of the strongest of human ties. The seed of it was there in girlhood and grew in the very contention that seemed then to be so useless.

There is a strange characteristic very strongly marked in the girl of sixteen—strange because it is a kind of hallucination for which there is absolutely no foundation. She is under the impression that she is experiencing feelings and emotions never experienced by anyone before, that her thoughts, her feelings, her ambitions, her hopes and aspirations are all unique. She imagines that her mother, hopelessly without the magic ring, is an alien of the worst type. How much easier it would make things all around if she would but realize that what she is going through is the com-

mon experience of every human soul. That that mother who "knows nothing" and is so hopelessly outside her new thoughts has had exactly the same experience in her youth, and her mother before her. The situation is perfectly easy to explain, all along natural and simple lines—if only she could bring herself to see through, behind, and around the unfortunate hallucination that her experiences are peculiar to herself. Mothers, by the bye, understand a great deal more than they are given credit for, and have a good many quiet smiles over the impenetrable reserve of the important young persons who find it so hard at this time in their lives to see further than their own noses.

The mother understands quite well all that is going on. She knows that the rampant energies, fancied importance, and but half-subdued emotions in her child must all be toned down by endless knocks and disappointments. She knows too, if she is wise, that upon this very exuberance, this en-

thusiasm, this strange hallucination itself, will grow all that will make her child a woman of strength and personal might in her maturity.

But who can tell what the mother suffers even if she is wise and understands? The disappointments endured in silence by mothers who feel themselves powerless to influence their children for the good they long to see them imitate, are, I suppose, among the greatest disappointments of the world. What mother but has dreamed great dreams of glory for her children only to wake up to their growing and inconquerable imperfections. Too often the mother sees little but the worst side of her children and must sit still in bitterness, thwarted and disappointed at every turn.

There is an underlying trait of jealousy in woman, hide it as she may, and there is a poignant sting in every mother's heart when she realizes for the first time that her child has made the mysterious change from childhood to womanhood and is touched for

all time with the chrism of individual life. Whither has the affectionate, docile, little girl gone? Who is this wayward, impetuous, young woman in her stead? There is not a word spoken, but the mother knows. The earnest defiant little person at her side has begun her pilgrimage toward that promised land where she goes to seek her personal development in the way God has opened to her through her spiritual gifts. She goes alone, for the path leads directly away from her mother's side. The mother in her trial and uncertainty waits and grieves alone.

How could she feel otherwise than sad, and perhaps just a little defiant as well? Is she not at the very height of her own development, every trait strongly marked, every faculty awake? Life has softened her, experience has trained her. She is just realizing to the full the incoming of the gifts of character and control for which she has struggled for years. It is no easy matter to abdicate before the advance of the younger life. In her heart she feels that

she is just entering into close quarters with life and just learning to give and receive of its bounty. To step aside now, with her whole nature aglow with healthy maturity, is hard. It would be strange if the overtones of jealousy were not sometimes heard. She would be the last one to admit it, but the very wish to "be like sisters" gives away the secret. A mother can not be a sister to her daughter at this stage in their development. She must wait until the green grape is beginning to blush, and with the first tinge of scarlet on its cheek will come an appreciation of herself hitherto impossible and unguessed.

The mother, too, must have patience, for without it she will never win her daughter's true allegiance. Intolerance is one of the strongest traits in a girl of sixteen. She does not want to wait for things to happen. She must hurry on to meet her problems and catch up to events before their hour is struck. This intolerance, this nervous impatience is hard for the mother to bear

without infinite sympathy and patience. She must have faith as well, faith in the principles she has herself inculcated during childhood. The roots are there, and the contests of life will bring forth the blossoms. The very intolerance she can hardly bring herself to bear, is, as it were, the dynamo from which is generated all the power to lift her child eventually to higher things. It is true that her energies are untamed, her enthusiasms unbridled, her efforts usually ill-directed, but it is the raw material of her whole life waiting in lavish abundance to be put in shape for useful ends. If the mother can only bring herself to look upon these crudities of the child's nature exhibited often so painfully in her sixteenth year, as the basis of all her future characteristics, and bear with them and train them, that they may come to their usefulness unhurt, many bitter words would remain unspoken and many trivial faults be overlooked. The end is so great, that a noble woman may be formed; present grievances

so small, centered usually only on the personal wound and selfish disappointment of the moment.

And now a word to you, at sixteen, about whom I have said so much, and to whom I have as yet said nothing direct. You can not be too considerate of your mother. You can not show her enough love. She is not pulling against you with the intention of thwarting you and spoiling your fun. She is thinking day and night of your development and how she can help you to be a good woman, fit you to love a noble man and bring healthy children into the world. She wants to protect you from foolishness, that committed in ignorance, might unfit you for this high vocation. She tries to direct you to this end, that you may save the very best that is in you for use in the future and for the making of the next generation. To pull against her now, thoughtlessly, may be to endanger your own happiness forever. Try to think that what she does is right. You must never speak to her with harshness

however you may be provoked. Respect and courtesy are her due, and if you fail to give it, you will in the end find yourself to be the greater loser, for you will have undermined what should be one of the strongest traits in your character, respect for those older than yourself. You may think that you are misunderstood, unnecessarily tried, imposed upon, even neglected; all the greater reason for you to bear your trials with patience and self-control! By sweetness, loyalty, and love you will be able to repay your mother for the many sacrifices she has made for you. It will not hurt you to show the affection I know you feel. Do not be ashamed of it, but lay it prodigally at her feet. If trials come, try to forget and always be the first one to show that you have forgotten. Little misunderstandings will soon disappear, and you will have nothing with which to reproach yourself when in years to come you are alone.

II

HEALTH OF BODY

"The old word for 'holy' in the German language also means 'healthy,' and in our own, 'hale,' 'whole,' and 'holy' are from the same root. Carlyle says that you could not get any better definition of what holy really is than 'healthy—completely healthy.'"

"Health is not merely freedom from bodily pain; it is the capability of receiving pleasure from all surrounding things, and from the employment of all our faculties."

—Rev. E. J. Hardy.

II

HEALTH OF BODY

HERBERT SPENCER says that the foundation of success is to be a good animal. Unromantic as this sounds, to be a good animal is to have the point of view of health, and this is one of the first necessities of an effectual life.

Have you ever thought that all you love and prize in yourself is made known to you through the agencies of the body? That your feelings, ideas, emotions, are all the direct result of bodily conditions? Mysteriously the dull words *blood*, *muscle*, *nerve*, change and acquire ethical significance. In the twinkling of an eye they become thoughts, passions, words!

We cannot afford to disregard the body.

To hurt it is to hurt also the mind and soul imprisoned within it. To disregard it is to wound the impetuous young forces of the mind, and the strong fruitful forces of the soul.

The body is a faithful and patient servant, but how instantly it withdraws its allegiance, quick to feel the insult of neglect! Unfortunately, however we may try to win it back, it never comes with quite the same enthusiasm to work on our behalf.

Health should be the foundation stone on which the whole construction of character is built, and beauty of soul and mind should unfold naturally from the sweet background of bodily strength.

It is particularly necessary for woman to be strong. More and more is demanded of her every year, and as her fields of interest and work widen she finds she has not strength to meet the new demands. The wife is often a wage-earner, but the financial stress of the age must be borne by her whether she is a money-getter or a money-

spender. Woman, to-day, must work whether she is rich or poor, and she cannot stand up against the complex demands of the age unless she has physical health. To guard and sustain this blessing she must begin as a schoolgirl and learn to understand her body and the part it plays in her future happiness, and in all that is peculiarly her own in life.

One of the strangest things about girls (and I am sure you will admit that I am right) is that they do think so little of the practical side of that future of which in dreams they see so much. When they are begged to do this, they turn quickly away, saying, "I don't care," or "Please don't bother me." Is not this true? Yet, in girlhood, the body is being formed to carry out the wonderful destiny of womanhood, which is to bear and rear children, and without a strong body this task is full of suffering. How few girls think of this when they wear high heels, lace in their waists, and ruin their digestions by improper eating!

First to bear children, and then to bring them up fittingly, is the high destiny to which woman is called as the mother of the human race. It is for this reason, before all others, that she must be strong. No environment is worse for children than a home governed by a nervous, highly-excitable and uncontrolled mother. These attributes, it is only fair to say, are usually the direct result of ill health. The chief characteristics of the strong normal mother are patience, sweet kindness, and physical endurance.

Though these qualities *may* be cultivated by a delicate woman, her struggles with ill health, together with the burdens of motherhood, usually combine to make the task impossible. When the body is vigorous the nerves are likely to be controlled. The mind will be clear, the will firm, and the faults of temperament greatly held in check. If only girls would realize all this, that their mental and personal development, their happiness and future are all dependent upon the quality of their physical strength, how dif-

ferently would they live their lives between ten and twenty, and how attentive they would be to details that now they despise or overlook.

It is innate in girls to wish to be attractive—and an attraction that lasts is absolutely dependent upon health; the kind of beauty that has something to show at thirty-five is built upon health and can have no other foundation. If you would be strong, and fit yourself to lead the best kind of existence, watch over the details of your life. Take exercise, sleep in a well-aired room, eat wholesomely and never between meals, and take regular exercise every day of your life. Do not overlook the daily bath, for you cannot develop healthily without it. Wear well-made, but comfortably made, clothes, and learn how to breathe and stand correctly.

And what does it mean to a woman to be delicate, excitable and nervously uncontrolled? It means, before all else, that she will be a burden upon some stronger person

all her life. As a girl, a problem to her parents; as a wife, a stumbling-block in the way of her husband's progress. She will be unequal to the task of directing her children's lives. They will feel her nervous irritability and suffer from it. If she is unmarried, what does the future hold for her but a narrow outlook bounded on all sides by the limitations of physical suffering? At all the various crises of her life, the delicate woman is forced to step aside. Just when her strength is of the utmost importance to those who depend upon her, she feels it ebb away. Now of course upon many women, even from girlhood, the trial of ill-health is laid for some higher purpose, to be borne cheerfully, perhaps to be the means of a needed inner development. Nevertheless it is everyone's duty to be strong, if self-control and a patient study of the laws of health allow it. Ill-health is the greatest possible handicap to an effectual life, and from the moment the girl realizes this, and appreciates what a factor in her future a

strong body will be, she should strive every day of her life to strengthen, develop, and improve her health. Let us look at a few of the practical ways in which she can do this.

Sleep and exercise are the foundations of general health. A schoolgirl should have nine or ten hours of sleep, and walk at least a mile daily,—if possible a great deal more. Naps are unwise. They are fattening, unrefreshing, and disturb the rest at night. It is important to ventilate the sleeping-room even in winter. Fresh air is necessary to health. It is said that every human being consumes six hundred cubic feet of air an hour! It is hard while studying or during any of the crowded occupations of the day to obtain this, but at night everyone can secure it by throwing open the windows and learning to sleep as much in the open air as possible. This must be done with common sense, of course, the bed carefully placed out of the draught, and plenty of warm covering provided to avoid the possibility of becoming chilled in the early morning. One

of the most common expressions of ignorance is found in the fear of fresh air. Fresh air never yet hurt anyone, and is the greatest preventive of disease we know. Protection from cold and plenty of fresh air is the most healthful combination we have yet discovered to maintain health and ward off disease.

I know how hard it is to get up enough enthusiasm and interest to take regular exercise in one's room morning and evening. Yet this is an invaluable habit to form, particularly if such exercises are the preparation for a day of study and indoor work. Many girls find it almost impossible to overcome the sluggishness of the body when it is time to get up. They feel as if every muscle was weighted down, and to rise becomes a matter so difficult that it can only be accomplished after repeated efforts. Here the *will* must take a part, and insist that the body obey it. A few exercises taken immediately upon rising will do wonders for this sluggishness by starting the

circulation of the blood, invigorating and helping the body in its preparation to meet the work of the day. I will mention three simple exercises that can be taken in the early morning occupying only a very few moments, yet accomplishing immediately the needed reaction. (1) Stand straight, head up, heels together, hands lightly placed on hips. Then bend your body slowly backward and forward as far as you are able to—also sidewise. Repeat this exercise as often as you can without feeling fatigued.

(2) Stand straight, head up, heels together, hands hanging down. Begin to raise your hands, slowly, drawing in your breath as you do so. When your lungs are quite inflated, your hands should be touching above your head. Hold the position an instant, and then slowly lower the hands and let out the breath. This exercise requires practice, and is only effective when the drawing in and letting out of the breath is done very, very slowly. It is a splendid

chest developer, and is made even more beneficial by slowly rising on your toes at the same time as you draw in your breath and raise your arms. It is a beautiful exercise when done gracefully and with balance.

(3) Raise your arms straight above your head, taking a deep breath, and then bend downward at the waist, knees stiff, until your fingers touch the floor. This is a rather difficult exercise, but after a little practice is very invigorating.

Indian clubs and dumb-bells make exercising in one's room, of course, much more interesting, but to use them efficiently one must first have been taught how. These other exercises which consist of the simplest bodily movements can be done by any one, and will be found of great value to the schoolgirl who finds it "so hard to wake up."

When you come back from school or work, or as soon as you are released from a period of study, make for the fresh air. Open the nearest window and breathe deeply several

times, holding your breath at its highest point and then letting it out slowly. Your nerves and muscles will be sadly in need of this little relaxation. Do not defraud them of their right to the life-giving properties of fresh air by standing with a crowd of other girls around a fire or register! The quickest way to get warm is to start the blood circulating briskly. A run in the open, or a breath or two of fresh air at a window will accomplish this result in no time.

At night, take a few more of the same simple bodily exercises in order to relax your tired nerves and muscles. These, followed by a long night's rest with windows wide open and plenty of warm covering should help you to regain your freshness and strength for the next day. If the school-girl, weary and overworked as she often is at the end of the day, would only follow these simple suggestions, she need never know the misery of headache, nervousness, a tired feeling all day in her limbs, or the lack of circulation which makes her chilly most

of the time. More fresh air is what she needs, and a more vigorous use of the body between working hours.

And what about the daily walk? I have not as yet said a word about its importance. There is probably no exercise which is better for the human body than a brisk walk. Try to make this also a habit. An hour in the afternoon given to walking, if possible in the country, or in a park, if the country is inaccessible, will do wonders in fitting the body to meet the difficulties and exactions of the coming day. Sometimes several girls can arrange to take their afternoon ramble together. Such an arrangement robs the walk of its loneliness and makes it profitable in more ways than that of mere exercise. Remember, that if you feel tired after a day's work it is not bodily weariness but mental weariness that you are experiencing. To maintain the balance, and correct the overwork of one part of the body which has been accomplished at the expense of the other, nothing is better than a brisk walk in

the fresh air, close, if possible, to the beauties of nature.

The daily bath comes next in importance to sleep and exercise in our efforts to be strong. It is hard to imagine a state of perfect health without a daily bath, the secretions of the human body are so impure, and the need for their removal from the pores so necessary. A bacteriologic examination of underclothing that has been worn next the body for three days shows microbes and germs so multiplied that they cannot be separated or counted. Clean clothes and a daily bath are necessary to preserve health. But what did people do in olden times, you ask, when there were no bath tubs and few changes of clothing? People were most particular about their "linen" in times past, much more so, probably, than they are today. Labor was cheap, and the family wash was a thing of beauty rather than of terror. Water was carried twice a day to all the bedrooms, and I should not be surprised to learn that there were quite as many baths

taken then as now, even without the delights of the porcelain tub of to-day! There was also a far more scrupulous cleanliness in all domestic matters, and we must realize that the higher the civilization the more diseases there always are to contend with and endeavor to overcome. The higher our civilization and the more complex our life, the greater must be our efforts to preserve health, for with our added blessings, comes also a multiplication of our dangers.

Therefore, do not be discouraged if you cannot have a full plunge bath every morning. Remember that your dainty great-grandmother, with her apple cheeks and lavender-scented linen, had to content herself through a busy active life with only a pail of water, several towels, a sponge, perhaps, and a cake of home-made soap for her morning bath! It is quite possible to be exquisitely clean with only these! But *you* will probably have a nice warm bathroom, a pretty glistening tub, any number of sponges and deliciously scented soap! All

I can say is to reiterate, use them, use them!

A cold plunge every morning, followed by a brisk rubbing down with a turkish towel is one of the most valuable tonics the body can receive. Strange indeed if, after such a start, you should be troubled with a headache. If you cannot bear the cold bath, do not omit the cold sponge after your warm bath, for to start a hard day's work before the debilitating effects of a hot bath have worn away, is to lay the foundation for headache, backache, and general laziness.

I think every girl can teach herself to take a cold bath by beginning with the cold sponge and gradually accustoming herself to the shock. Women who make cold bathing a daily practice harden and strengthen themselves wonderfully.

You must omit sweets, hot bread and rich food from your daily meals if you want to be pretty, for at this age of your life, neither your complexion nor your figure will stand any other treatment. An occasional indul-

gence does no harm, but as a rule, the plainer your food the better looking you will be. A careful diet is most important for the schoolgirl, who cannot study if she is over-fed or improperly nourished. You can always tell the girl who eats too much and imprudently. She is sallow, sleepy-looking, the whites of her eyes are not clear, and she is usually too fat. Her complexion is bad, she has headaches and cannot walk fast or enjoy any vigorous form of sport. She is laying the foundation for a womanhood of semi-invalidism, but she goes on probably without realizing it—a slave to habit, and ignorant of the irreparable wrong she is doing her body. Eat plenty, but of simple food. Drink four or five glasses of water daily (not ice water) between meals. Nothing will be better for you than this. Do not eat candy, cake, or hot bread except on rare occasions, and never eat more than you want because a thing "tastes good." Your digestion will not endure being taxed in girlhood. If you are intelligent and understand its limitations, and do not push it to do

harder work than it is fitted for at this unformed stage of its development, you will be establishing its strength for life and preparing in it a strong power of resistance, a force that will be of the greatest value to you in middle age, when your activities begin to flag, and you will be most in need of the comfort and satisfaction of a good digestion.

"The body is the boat which the real man rows across the bay of time." In the light of this interesting comparison we can easily see how important it is for the boat to be well built, and kept in good condition. Otherwise, what happens to the *real man?* His progress is impeded, his efforts paralyzed, his very life endangered. Let us think of ourselves in this important capacity and do our utmost so to keep the boat that it may not be a hindrance but a help to the real man who is spending every energy to work against the varying currents of the great river he must cross, so that finally he may reach its opposite bank in safety.

III

HEALTH OF MIND

"Every man is the builder of a temple, called his body, to the God he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, and meanness or sensuality to imbrute them."

—THOREAU.

III

HEALTH OF MIND

WHAT is health of mind? It is the normal point of view. To be normal is not to be stupid or uninteresting as so many people think. It is, on the contrary, to attain to a state of perfect mental balance in which the judgment is unfettered and is free to act without bias. To be normal is to be well balanced, and a well-balanced woman has great power over the different forces that enter her life.

Health of mind is absolutely necessary for growth of mind. The mind will not develop if it is unhealthy any more than the body will. In your mind grow day by day the thoughts, aspirations and ideals that make up your inner life. That is why it is of

such importance to keep the mental state, or "atmosphere" of your mind, pure and healthful.

Just exactly what does it mean—this health of mind? It means that by self-control and will power you allow no space in your mind for unwholesome or brooding thoughts, or for unhealthy conditions, such as those of suspicion, morbidness, introspection or over-sensitiveness. These are a few of the unhealthy conditions of mind every one must fight against, and it is well to look them fairly in the face and study how to avoid them while you are young, for it is then that the defenses of life are weakest. It is then they will find in you a readier prey.

To be suspicious is, in turn, to awaken the suspicion of others. Your very suspicion of the motives and actions of others, will arouse in them a like suspicion of your own. You will be isolated from other people and the good that is in their natures will be turned against you. Never impute to other

people ulterior or underhand motives in what they say or do. It is so easy to do this! Should they happen to have such motives, the strongest weapon you will have against them is your own candor. In all your relationships to other people be what you most want them to be to you. This is the only foundation for intimacies that count. The smallest tinge of suspicion will kill friendship and taint love. Refuse to feel it. Make an open road between yourself and your friend. Euclid says that a straight line is the shortest distance between two given points. Remember this, and make your thoughts of your friend as "a straight line," running without deviation from his mind to yours. Avoid the devious in your own character also. The Greek word for sincere means "that which will endure to be held up and judged by the sunlight." I think if you have in your own life lived up to that standard—in thought and action—you will not find it hard to conquer in your mind suspicious thoughts of other people,

for loyalty and sincerity go hand in hand. If you can succeed in clearing your mind of all suspicious thoughts, placing there instead personal sincerity and belief in others, you will be taking the first step toward making your mental life healthy.

A person who is morbid has an unnatural craving for solitude, and takes pleasure in melancholy thoughts. It is often asked why young people, who have seen so little of the tragedy of life, should so frequently be morbid. This can easily be explained. In youth the body is not yet perfectly developed, and you have seen how intertwined is physical with mental health. You have often heard people say of a girl, "She has outgrown her strength." This means that her proper development has suffered by too sudden a physical growth. Her general mental output has lagged behind a physical advance out of proportion to what it should have been. Such a girl is likely to become morbid. She fancies herself unappreciated at home, misunderstood by her friends and

family, and thinks that nobody cares for her, or wishes to understand her. Much real suffering is often borne by girls because of this morbid attitude of mind. Yet it is easily conquerable.

To conquer it, undertake to do something practical every day for someone else. Selfishness is often at the bottom of morbidness, and there is no surer way to overcome melancholy thoughts and a longing for solitude, than in earnest work for somebody outside your own small circle of personal grievances. While there is a shred of morbidness left in the mind it will not be healthy. It must be remembered that morbidness is often and usually the result of physical condition, and that the body should be in every way stimulated and encouraged to reach its perfect development.

Introspection or egotism is another word for the constant scrutiny of yourself—looking inward to the exclusion of the other proper attitude of forgetfulness of self. While a certain amount of introspection is

valuable and necessary, too much of it soon tips down the mental scale and destroys the balance you are trying to maintain. Introspection is an open doorway for the entrance of many of the unhealthy conditions you wish to keep away from.

It is good to follow out your thoughts and impulses to their source—to know *why* you think as you do, and act as you do. But introspection should be used only as a means of self-knowledge and self-correction, and never as an excuse for brooding and unhealthy thoughts. Self-knowledge can be arrived at only by introspection, and I do not mean to discourage it. As a tool in the hands of your intelligence, it is one of your most valuable instincts. But it must not be abused. When it dominates the mind to the exclusion of simplicity and faith in self it does much harm, narrowing the horizon of the intelligence until it gradually becomes bounded on all sides by the smallness of the personal—making it impossible for the eye of the soul to see be-

yond the limitations set by the morbid and continual looking into self.

I would suggest to the girl who feels that she is thinking too much of herself, and allowing herself to harp too continually on her own faults, grievances, and hindrances, to conquer the tendency by filling her days up to the brim with healthful, useful work. Idleness is the hot-bed in which such thoughts grow and multiply. To read, exercise, study, play out-of-door games, help in the house—these occupations will turn the edge of thought outward rather than inward, and will be found the means of conquering too marked an egoism. Unless some plan of this kind is formulated, the thoughts of self will grow and grow until at last they assume the proportions of disease. Unselfish work for others, as I have said before, is the sure and immediate antidote to egoism.

Introspection often leads to over-sensitiveness. No one can describe the misery that over-sensitiveness brings into the life of one who feels it like a constant shadow,

keeping pace with her, and dogging her footsteps in whatever direction she tries to go. After a certain fashion everyone is sensitive, for we are all proud, and filled with easily wounded self-love. But there is an over-sensitiveness that is almost a disease, and that we should fight against with every power we possess.

The over-sensitive girl is always looking for slights and snubs. She will not visit without special invitation, for fear her visit might be ill-timed. She finds great difficulty in talking before strangers, and never appears at her best outside the immediate home circle. This over-sensitiveness is often the effect of some bodily weakness, or even of some bodily defect. To become strong physically, and to be as pretty and well cared for as possible should help the sensitive girl to overcome her weakness of character, and it should be conquered as soon as possible, for it is a weakness that has poisoned many a young girl's life, following her even through her womanhood with its

insufferable, nagging presence. If you suffer from over-sensitiveness, make a brave effort to overcome it. If you do not succeed it will keep step with you even as it has done with so many others, standing like a silent enemy before some of the most delightful experiences of life, forbidding you to enter and enjoy. Over-sensitiveness is a cruel burden for a child to bear, but it can be conquered by time, patience, and the constant exertion of moral force and self-control. Add to these mental attributes the daily practice of unselfish and practical work for others, and you will surely succeed.

Now the importance of mental health is vital for this reason: all the experiences of life reach us through the mind. To keep the mind clear, bright, and open, is the only way to see the events of our daily existence in proper proportion, one to another, and to learn clearly and concisely the lessons they were sent to teach. The attributes of unhealth that I have just mentioned discolor and poison this medium through which

we see life and come in touch with it. To enjoy the quality of perceptivity—to see clearly—the mind *must* be healthy.

Therefore, if instead of over-sensitiveness, morbidness, and suspicion, you place in your mind confidence, cheerfulness, and trust, you gather forces strong for happiness under your control, through which you will affect everyone with whom you come in touch.

You cannot live to yourself alone. Even the youngest child holds in her hands the happiness of others, and her personality will affect and contribute to their development. Therefore, to meet life with serenity, trust, confidence and joy is to bring to it your best gifts, and to fit yourself to be a valiant soul fighting always for truth and the best that is in you. This is health of mind. To keep free from contamination that sacred inner life, in which you are, with the help of the events of your daily life, preparing and fitting yourself to meet eternity.

IV

CHARACTER-BUILDING

"There is need of a sound body, and even more need of a sound mind, but above mind and above body stands character."

—Theodore Roosevelt.

"I at least have told you that the happiness of your life, and its power and its part and rank in earth or heaven depend on the way you pass your days now."

—Ruskin.

IV

CHARACTER-BUILDING

THERE is a workshop where every human soul must spend a certain number of years. You will find yourself in that workshop even before you are old enough to go to school, and there you will have to stay until you are a woman.

Every day, in this workshop, there is placed before you a certain amount of Stuff, and in your hand is laid what at first appears to be a clumsy Tool. It is made known to you in some mysterious but emphatic way, that you are expected to make this Stuff into a definite shape before the end of the day.

What I have called the Stuff is that which comes to you every day in the shape of

events. How you take it, and how you mould it with your Tool determines your growth.

Your Tool is Will. At first it is so clumsy that you can make little of it. It is so clumsy that it hurts you and spoils the Stuff. After a long time, little by little, you learn how to use it. When you have learned this you begin to take interest in the Stuff, and to try to make beautiful and useful things.

Every day, though you have new Stuff, and begin with a perfectly clear sheet, you bring to your work all the advantages or discouragements of your previous use of the Tool.

Some people get discouraged, and throw away the Tool. Then the Stuff, unworked and unimproved, grows greater and greater in bulk, and finally, completely overcome, they lose the use of the Tool forever.

To lose the Tool forever is the greatest disaster that can happen to a soul.

You may think, "Oh, if only I had an

easier Tool!" There is but one Tool, however, which can be used to shape the Stuff, and that Tool God put into your hand on the day that you were born.

It is plain, therefore, that the reason why you must work every day in the workshop, is to learn how to use the Tool. It makes no difference how much Stuff is spoiled, or how poor the work is at the end of the day, just so that you have learned a little more about the Tool.

After a while you will be too old to work in the workshop, and instead you will be allowed to go out and work in the world. It is then that you will most need the Tool. If you have not learned how to use it, your life will be a barren, sterile life, a hindrance to all who are influenced by it, for all good and useful things upon this earth come alone by effort of the will.

Now you are young, and you are still in the workshop. I would say to you earnestly, *learn how to use the Tool.*

With these thoughts in mind let us go

directly to the question before us and try to see practically what is the best possible way of learning how to use will and how to form character.

It is by the road of *habit* that we arrive most quickly and certainly at the enviable state of self-knowledge, self-control, and strength of will. By habit alone is the fault of instability of character and purpose overcome, and it is this fault above all others which stands directly in the way of the development and use of will.

Habits you must have. It is for you to say whether the habits that are certain to be formed in your life shall be good habits, making for the strength and perfection of your character, or bad habits that will gradually weaken your line of defense, so that when you are really tried you have indecision and impotence instead of courage and stability.

The value of habit must be apparent to every schoolgirl. To do the same thing in the same way until it becomes a habit, is the

only road to success in any line of effort. In study, regular application to work in the same way at the same time is the only method that ever wins results. The brilliant pianist is made in one way—by playing daily scales, using the same fingering every time until the notes are perfect. There is no short cut. In athletics nothing can be accomplished except by this one means—concentration of effort upon the details of the game, doing the same thing over and over again in exactly the same way until perfection is reached.

This rule holds equally true in spiritual matters, particularly in character-building. Habit is the surest, quickest way to form character, and the only way. Every time you deliberately allow yourself to do a wrong action, it will be easier to do the same thing the next time. Every time you *will* to concentrate your mind upon your work or play, and do your best, you train your faculties, strengthen your self-command, and form habits of mental discipline.

There are a few traits of personality which should form the basis of character-building. Indeed they may all be made fast in life during girlhood, and as priceless habits of thought, speech, and action, become the crown as well as the corner-stone of character. They are accuracy, loyalty, self-control, discernment, concentration. I would suggest that you think of each one of these traits separately, and insist that they become the foundation of your character, adding to them and developing them in your nature as you grow older. Though there are other traits which add to the beauty and grace of personality, I think every woman, to "ring true," and lead a highly efficient and dependable life, must place at the very root of her development the characteristics I have just mentioned. Let us look at each one of them separately.

The habit of accuracy in all that you say and do is a habit that will work unconsciously for you, and will greatly help you to form your character. By habitual inac-

curacy—which in itself may often be perfectly harmless—you gradually break down your standards of right and wrong, and it is here that the danger lies. The habit disintegrates what should be a strong force in your character, and where you should have a fortress of protection in a sense of perfect truth, you will find instead a shifting pile of sand—you will have sacrificed one of the most beautiful ornaments of a noble character—habitual truth—to an ignoble fault—habitual inaccuracy. If, on the other hand, you refuse to allow this disastrous habit to encroach upon your life, and form the safeguard of the habit of truth carried out in the smallest details of your speech and life, you will be doing the best thing in your power toward starting the growth of your character in the right direction. Inaccuracy is a fault more common to women than to men. It is therefore particularly important to fight against it and to overcome it in girlhood. Try to be a girl who can "be depended upon." It

will be worth while, for this characteristic will win you the kind of friends that count for most in life. Everyone who comes near you will feel at once whether or not you have this quality of truth, accuracy and dependability. They will be quick to respond to it and give you of their best; and you will have influence over the lives and destinies of others. This influence is never obtained by those who are uncertain of character and purpose.

Loyalty is probably the finest trait that can be found in human nature. Practice loyalty in your own life. Stand up for your family, whatever may be your temptation to criticize. Never allow anyone to drag down the reputation of your school or church or country. Do not be afraid to express your opinion and to give allegiance. Fear and weakness go hand in hand, therefore be strong and speak out from your heart in defense of what you love. Give perfect loyalty to your friends and family, for only in this way can your relationships

in life be fruitful. Disloyalty has probably been the cause of more bitterness and misery than any other one fault. To build the trait of loyalty into your life forbear to criticize, and never say behind your friend's back what you would not say to her face. This is trite, I know. But it is a truth worth taking fresh hold of, for valuable ground in the construction of character is lost by habitual tattling, and gossip, and smallness of speech and thought. It is well to realize how easily it may all be overcome by practicing the habit of loyalty. Give allegiance, be faithful, have the courage and strength to be true even in the face of criticism.

Self-control is also greatly a matter of habit—and will do much for you during the formative years of your life. I will speak of it at length later on and so only touch upon its great importance here. If you are annoyed, disappointed, or put into a passion by some trivial matter (or perhaps it may be serious), do not give up until you

have made at least one effort at self-control. Form the habit in girlhood of quieting the violent impulses of your nature and of holding yourself in check for a second or two until your will has regained command. Often a little time is all that is needed to explain situations which at first sight seem impossible to understand. How glad you will be, after the whole thing is made clear, if you have been successful in holding yourself quiet until silence bridged a safe path from your heated misconception to true vision. Self-control is a habit indispensable to moral growth. A hundred times a day you will need it as the heated impulses of your nature spring out and try to drag from you angry speech and words that bring separation and distrust. To no human being is allowed license of speech. We *must* have self-control. Therefore make every effort to acquire it early in your life. Argumentativeness, fault-finding and criticism grow wild where there is no self-control, and they are traits disintegrating to all human re-

lationships and to real strength of character. Self-control in every event of life, until the way opens to a clear understanding of all the facts, and the mind is prepared to give judgment—this is necessary for the true development of character.

In building your character you must learn "to discern light from vapor," in other words, to understand what is worth taking into your life and mind, and what is best thrown aside. Judgment and discernment are qualities that develop with experience, but they are present in the years of childhood, and can be trained to usefulness very early in your life. Judge your friends, your amusements, your studies, your environment. Not in the spirit of criticism, but to learn. Try to see if there are qualities in them that will give you adequate returns for your gift of time, effort and affection. Look carefully around you and form the habit of discernment. Judge between the passing and the enduring in life. In matters of friendship give your love to a girl

who has the stuff in her nature to respond, do not waste it upon a weak or deceitful friend whose motive in seeking your allegiance is to use it to her own advantage. In friendships, both with boys and girls, no habit is more useful than the habit of discernment. It will help you to avoid making mistakes and wasting time, effort and love where there is no possibility of a just return. And by this I do not mean to suggest selfishness in choosing friends, or neglect of those less fortunate than yourself, perhaps, in the outgoing qualities of friendship. Some seemingly dull little background girl at school may need just the inspiration of your comradeship to quicken her to astonishing life; and the change you have wrought in her, if you are so privileged, will repay fourfold the unselfish effort which you have made in her behalf. Those to whom your heart goes out must, of course, be first in their claims upon your thought and time. But spend a little, a very little, of yourself upon your back-

ground schoolmates and see if it is not yourself, sometimes, who is found the debtor.

Above all things, be sane in friendship. Emotional friendships between girls, the "crushes" of school and college life, are an absolute detriment to any girl, lowering her standards and making her ridiculous in the eyes of her fellow-students. The silliness of the "crushy" girl usually makes the object of her affections miserable or bored, as the case may be. If some foolish girl has a "crush" upon you, give her a sensible talking to, I beg of you; and keep your own mind and heart so frank and open that your mental and spiritual health will throw off this or any other abnormal condition as readily as your healthy body resists and overcomes the germs of disease.

Look with the spirit of discernment into your life. Do not spend hours of effort at music or art if you have no gift. Discern your capabilities and then judge what is best to do. Cultivate a taste for the high, the pure, the invigorating and try to draw

such forces into your life. In reading, you need not choose "heavy" books, but rather novels and tales taken from classical literature. Reading trashy books will spoil your taste. In giving time, the most precious of all your gifts, to a study or a person or an amusement, be sure that you will find in each a just reward for your effort. Demand of life a fair return for all the enthusiasm and love you put into it. This is not mercenary, it is only looking ahead. By using the spirit of discernment and the power of good judgment you will be forming in your character two of the strongest forces you can have for the right development of your higher self.

I have mentioned the habits of accuracy, loyalty, self-control and discernment, as habits good to cultivate, useful and helpful in the building and forming of character. There is still another, and without it little can be done that will be permanent. It is concentration. Without concentration of mind and will you will find it impossible to

form these or any other useful habits. Lack of concentration is the first sign of mental degeneracy and personal weakness. A weak character is quite unable to concentrate any of its powers. The ability to concentrate will and effort is one of the greatest factors in life. Concentration has been the means by which all the advances of the ages have been accomplished. To do anything in this world, however small the task may be, you will find it necessary *first* to concentrate your mind. One of the first remarks to be made about an unsuccessful person is "He never could concentrate his mind." Without the ability to concentrate thought and effort the human soul loses as it were its handle, its means of leverage, its power to shape and form. I can not exaggerate the importance of concentration. Fortunately it can be cultivated. But to cultivate it, it is necessary first to use the will. So we come back again to the use of the Tool. The power of concentration is vital, because it has to do with the will, and will power

as we have seen is the most valuable attribute a man or woman can possess. Strength of will grows from the habit of concentrating the mind, even as concentration itself is dependent upon first exciting and then using the will. With these two faculties combined and well in hand, the great difficulties of character-building are overcome.

Our word character is taken from the Greek "charakter" which means an engraved mark or stamp. How perfectly it all appears as we look first at the old word and then at the new! Charakter—an engraved mark, a stamp, used frequently we can but suppose upon the waxen writing tablets. Character—virtues and traits engraved and stamped forever upon the yielding substance of our faulty human nature. How interesting the comparison. By thus defining the word we see exactly what is meant by character-building. As day after day advances with its endless opportunities for decision, the immortal marks are made, the stamp and die placed forever. All the

events of life are, as it were, "tests" of character. Every day, as hour follows hour, we are forced to act. Action is the means by which we build character. Life is, and will be, one long series of decisions, chiefly about little and unimportant things. As we decide so will the character develop, and so will we be fitted to respond when the great questions of life come up and we must decide things that are vital to the future.

How shall we go about this difficult task of making wise decisions, and of placing such marks upon the wax of our easily influenced human nature that the result will be the gradual forming of a noble character? Only by meeting the little events of daily life as they come toward us in the right spirit. Apparently unimportant, in reality they form the stepping stones by which we mount to higher things, and it is only by the lessons we learn through meeting them fairly that we gain strength to come through the "valley of decision," with our heads high.

V

INDIFFERENCE

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."

—Benjamin Franklin.

"And the sin I impute to each frustrate ghost is— the unlit lamp and the ungirt loin."

—Browning.

V

INDIFFERENCE

HOLY indifference to the thousand things about which men fret themselves and worry, thou art half of life's wisdom!

I once found these words pinned over the desk of a young girl in whose development I was much interested. I took down the paper and replaced it by another, on which I wrote the following words of Jean Paul:

I have made of myself all that could be made of the stuff.

Do you see what different lines of action these two thoughts put out for the still undeveloped character?

Indifference is not wisdom. More often than not it is moral laziness with a different

name. By shutting ourselves away from the things over which men fret and agonize we shut ourselves away from all possible avenues of development. Development comes by the courageous meeting of just such difficulties as cause in us mental and moral agitation—the very difficulties which indifference would bid us ignore.

"The stuff" is what we have inherited, together with all our new and personal gifts. We can not choose what, in its original bulk, it shall contain. But what we *make* of "the stuff"— Ah, girls, this is your life work! Do not meet it with indifference and self-sufficiency as your weapons!

To make of yourself all that can be made of "the stuff" is to accomplish in this world the highest offices of the soul. Though you receive life, education, and friends from your parents, *how* you receive these gifts, and what you make of them is entirely in your own hands. You have before you unlimited possibilities—do not waste a moment

in indifference; life is so short, and youth the shortest period of it all.

I can not help feeling that indifference is one of the greatest dangers in a girl's path. Indeed indifference seems almost to be synonymous with girlhood so generally are they associated.

It is not so much that indifference is in itself harmful—an indifferent girl might never commit a sin—but it is a weed that grows in the place where immortal flowers should be planted, and once it begins to spread there will be little space for the eternal blooms.

Indifference produces a negative character. A negative character is not necessarily harmful,—but think of the daily waste of invaluable material—of the life-stuff, glowing with potential force which a negative character deliberately passes by on the other side—perhaps such a person does not even see that she is robbing her soul of the sweetest harvest it can reap—the consciousness of work well done and

the reward of moral and intellectual effort.

The only sure way to overcome indifference is to overcome the ignorance which it implies. Herbert Spencer says that every creature is happy when he is fully using his powers. To have something to do, that in the doing broadens and develops our powers, is the only way to be happy. Parents often try to shield their children by doing everything for them. What a mistake it is! It is just such children who grow up indifferent, self-sufficient and morally lazy. By individual effort alone the character grows, and in the act of growth only is it possible to know contentment. To enjoy this growth it is necessary to have keen interests in your life, whatever they may be. Try to see into some of the mysteries of nature, even if at first it is hard to overcome the sluggishness of your mind. Resolve firmly that while you study some one thing seriously you will continually be enlarging your interests by obtaining a super-

ficial knowledge of many things. By a superficial knowledge I mean enough knowledge to have your interest stimulated, so that you can be an intelligent listener on many subjects outside the few in which you are trying to perfect yourself.

It is usually mental laziness, with a determined wish to avoid giving personal effort that combines to make the kind of ignorance people choose to call indifference, and I venture to say that the most indifferent girl would drop her indifference in a flash would some brilliant man lead her out on a starry summer evening and open to her the wonders of the heavens. The construction of the flowers, the habits of the birds, the very stones we so seldom bend to see, these when explained by one who has love, enthusiasm and simplicity of speech will awaken the dullest girl to enthusiasm. Large thoughts about the world in which she lives—large thoughts and keen interests —these are what the indifferent girl needs—once let her *see*,—she soon becomes

ashamed of her indifference and looks around her to discover what she can do. Large thoughts and keen interests work together in the heart of the girl who has once awakened to their power, to fashion her being and prepare her energies for an active, useful life. An indifferent person can not feel thrilled by the emotions which come to those who are intellectually thirsty—the moment you *wish* to know you have taken the first step towards overcoming indifference.

One of the most interesting facts is that with every effort we make for cultivation there comes also a mysterious uplift from some hidden power. All persons who have thought and studied earnestly, or loved greatly, know this. There is an exhilaration, a help that comes softly like strange breezes from an unknown shore which freshens us, stimulates us and gives us insight and moral joy. This blessed help the indifferent girl can never know. There is a material help also that comes. With the sudden development of her own enthusiasms

and interests comes an ability to draw from other people their own. No one can help a girl who thinks she already knows everything. But a desire to know is at once rewarded by others who are quick to recognize it. We are each one responsible for what we are able to get from other people. It is impossible for a self-sufficient, indifferent person to obtain any of the hidden wealth from other minds.

In school, in society, in life, our personal enthusiasms and mental desires will attract from others that which will sustain and satisfy them, and will draw unto themselves the best from other minds. No one learns without first wishing to learn—that is certain. That no sympathy is gained without a like gift is almost as equally sure. Indifference never can win sympathy or gather knowledge.

Whatever you may do or leave undone, try not to say "I don't care" or at least try not to *think* it. Some girls say "I don't care" because they are ruffled or an-

noyed and for no deeper reason. Carelessness about things that count is just as bad as indifference. Do not laugh and say "I don't care." To be in earnest and to care deeply about every little incident that controls and guides your development is the only possible way to make the "best of the stuff." Ridicule, indifference, scorn, "I don't care"—all these make for the belittling of "the stuff" and the gradual disintegration of the good that was given us to keep and increase, a good gathered together by the sacrifices and efforts of those who have gone before. Their legacy to us was their imperfected characters, their unfinished work. We can not afford to be indifferent if we would worthily carry on this our great part in earnest work for the uplift of the world.

There is a wholesome pride of race quite different from the worldly emphasis put upon "good family." The pride I speak of would prevent a woman from doing wrong by putting into her heart a constant vision

of saintly faces gone before her life began. The lives of honorable forebears who were "gentlemen, unafraid" and the mothers, wives and sisters of such men, can in this way become a daily stimulant to do the best we can with "the stuff." For is not the stuff the sacred remnant of their lives—the seeds of integrity, purpose, and usefulness that they left us to carry on toward perfection?

I know a woman, now a mother of several children, who believes that the greatest factor in her development was the accidental finding, reading, and copying of some letters exchanged between her great-grandparents a hundred years ago. She had a sudden revelation of their lives which it would have been impossible for her to have attained in any other way. No one would have spoken to her—even they themselves had they been alive—as those tender passionate letters spoke, first of the hopes of a united life—then of the life itself, and then of age, peace, and the final surrender of

one by the other. First to see their aims set forth with so much sweet and unassuming hope in the early letters, then to witness their struggles and disappointments as they bore the heat of the day together, and finally the end achieved—all was a lesson which went deeply into her heart to affect her entire life and ideals.

Had they been indifferent in their attitude toward life, careless of how they met their responsibilities, thoughtless of the great destiny awaiting the true development of their souls, separate and united, the letters would never have been written. It was their earnest struggling desire to make the "best of the stuff" that gave each line such power.

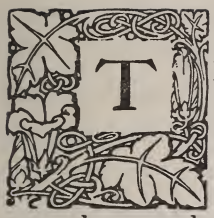
VI

EXAMPLE

"May every soul that touches mine
Be it the slightest contact—get therefrom some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mists
To make this life worth while,
And heaven a surer heritage."

VI

EXAMPLE



O know one person who is positively to be trusted will do more for a man's moral nature, yes, for his spiritual nature—than all the sermons he ever heard." Thus speaks George Macdonald, and he might go on to say with equal truth that one false, one deceitful, one insincere friend is enough to cause the faith and confidence of a life-time to waver.

This is the reason for the almost terrible seriousness which surrounds example. We never know when we are influencing others, or to how great an extent, for we can not calculate the state of weakness in which those persons may be at the moment when their lives touch ours. *We* may be able to

do many kinds of doubtful things ourselves without receiving any harm, yet our example if followed by a weaker character might end disastrously. Many people say that they can see vicious plays, read any kind of a book, go with all classes of persons without in the least affecting their moral natures; other girls, imaginative, highly strung, and easily influenced, by following such an example, might be led almost to the verge of crime.

We do not live to ourselves alone, we can not stand alone a moment, our lives are enmeshed, one with another, what we do spreads through the lives of others and by the power of example we exert a constant influence.

I know that there is something prudish and uninviting about the thought of setting a good example. Indeed we shrink from assuming any such attitude. I would not have a girl set herself up as a pattern or think of herself as an example, I would only have her realize that she is surrounded by

an atmosphere which is strong with a mysterious and vital influence. This atmosphere is created by the very essence, as it were, of what she does and thinks and really is. To others its quality is instantly made known. It either uplifts, strengthens, purifies, or it communicates doubt, fear and a subtle all prevailing distrust. It is by this force that we are known, and this is our true medium of example. It is something far higher than a mere perfunctory doing what is right in order that others may see. Something much further reaching in that it touches the inmost core of being. We feel, through the power of this atmosphere, all that our friend stands for, all that she most truly *is* deep down in her heart; what her ideals are and the story of her strivings after them. Her honor, her truth, her steadfastness, patience and faith; these, which mysteriously bound in one constitute her example to us, are made known through the medium of personal "atmosphere." This atmosphere which some

people call personality, holds within it the power to invigorate, establish, fructify and even create the ideals of other persons. It is because of this great personal power we each one of us possess over the lives and destinies of others that we must never pause in our efforts to stand up fearlessly for the good in all that we do, speak and think.

I am sure that every one who has attained womanhood, looks back to the influence of a man or woman who "magnetized" as it were her nature at some vital moment when she was particularly open to suggestion.

"There are three grand periods in life," says Ludlow. "When one is born, when one dies, and somewhere between, when one wakes up to realize what one was born for. Some never get this second experience. Unlike Christian in Bunyan's story, they do not happen to be awake when the heavenly maidens come to put the armor on them." I believe that to almost everyone comes this second experience, and I believe also that the

heavenly maiden who brings the armor of Self-knowledge, and who fits it to the Soul of the child, thus constituting her a woman, is usually someone who has the mysterious atmosphere of personality strong about her, by whose example the child is shaken out of her lethargy, impelled to awaken and make something of herself. Once awake the child feels that she too is a power, and that she too must look around and see who she can help. Not only can she go about giving courage and assistance to others, but she can even create in natures still dormant the wish to be vitalized. There may be a few negative characters, who do not impress themselves upon others because they are neither strong nor weak. But how few they are! It is wise for every girl to say to herself constantly, "I may not live an hour without helping or hindering somebody by my example. Every word I say will encourage or it will dishearten. Everything I think and do will write itself in my face, proclaiming to other people all that I stand for."

A clear open countenance is the result of a cheerful and well-ordered life. It is a continual example. It helps by its silent look of sympathy and interest and good intention. Though not a word is said a sharp frowning face spreads about a gradual sense of distrust and unhappiness. We must guard within us the helpful qualities so that as we grow older we may become one of the "magnets" awakening others even as we ourselves were awakened and vitalizing them by the exertion of our own vitality.

"If I take a piece of steel and touch it to the poles of a magnet—which is simply another piece of steel that has had its latent power developed—immediately, from being in a quiescent state it becomes an active magnet. Every true woman has a native disposition to refinement, sympathy, and service. It may be latent, but it will quickly be brought into activity by close contact with those in whom the qualities are already active."

What a beautiful thought it is, this gift

of life to the dull insensitized faculties by example and contact, and what a happy destiny to be one of the "magnets" from whose very touch departs virtue, whose words, actions and example brighten the world and give to other people a mysterious spiritual strength.

There is one practical way at least in which every girl can be scrupulous to set a good example. That is in the regularity with which she discharges all duties once she has pledged herself to them. I am sure all of you who have tried to "get up" anything know how few people can be relied on to do what they say they will do. This is a fault peculiar to women, great at making promises, very poor at carrying them into effect. And if you have happened to be at the head of any entertainment or fair or charity, you will know with what a sense of security you place your plans in the hands of a woman who has earned the reputation of doing what she promises, faithfully. In reading over the

names of a Guild or Society or Committee for one thing or another, you will know long before the vital moment comes who you can depend upon, who you can be sure will do her part consistently, who will attend every meeting, in spite of the weather, and who will be at her post on the eventful day calm, cool-headed, ready to *see that the thing goes.*

Oh, girls, this book will not have been written in vain if it influences one of you to be a dependable woman. My grandmother used to say to me when I was a little child, "Unstable as water, thou shalt not excel" and then shake her head. Perhaps it is the memory of this warning that has caused me to grow up with such a horror of women who are not as good as their word.

"Why of course, I shall be delighted to come—you may expect me at three and I shall come prepared to take entire charge of the fancy table." You thank her knowing just as well as if the day had come and gone that she will straggle in about

five, and that if you had depended upon her there would have been no business done at the fancy table at all. Every one knows this girl. Unfortunately she constitutes a great part of every community.

In church work, in theatricals, in school entertainments, in all committee work—wherever, in fact, there is a body of women or girls collected to do a certain work you will find the same thing—one or two faithful workers who come to every meeting, do their part promptly and intelligently and put the thing through by their own personal effort. To each one of these there will be four or five who are great in expressions of interest and full of excuses when the day comes and they are not found in their place. It is the first type of girl, the faithful girl with the priceless quality of dependability who is responsible for the success of all corporate effort. She it is who leavens the mass by her gift of individual enthusiasm and prompt effort. She *does what she promises to do*, constituting

by that one quality alone an example full of power to her weaker sisters.

I am convinced that it is only a matter of will, this keeping of appointments. People allow themselves to form the habit of breaking engagements. Once done it is always easier to do it the next time. There are some families who never keep engagements and who consider every little hindrance a legitimate excuse to back out of whatever it is that they have said they would do.

There is another matter in which I wish every girl would be particular about the kind of example she sets, and that is how she speaks about the affairs of other persons.

> "If your lips would keep from slips
> Five things observe with care:
> *Of* whom you speak, *to* whom you speak,
> And *how* and *when* and *where!*"

I am willing to admit that the continual observance of these five rules would produce a pretty dry and uninteresting character, but I think more harm than we can possibly estimate is done by malicious, untrue and

suggestive talk about others. There is such a difference in the *way* you speak. Of course we all discuss one another's business, every one does, we must expect it and allow for it, but it can be done in such different ways. In the spirit of kindly speculative interest it is not a harmful trait, but we all know persons who delight in giving "digs" to every one as soon as the conversation grows personal. Contempt, scorn, ridicule, this is the tone in which many people always speak of their friends. Always criticizing, never in the spirit of sympathy and understanding.

There is no example which affects us more strongly than that of a girl who, while talking freely and naturally of others always brings their good qualities to the front, and tries in a gentle and sweet manner to cover their faults and misdemeanors with the mantle of charity and silence. It is only a matter of habit which tone we allow our conversation to take. It is for us to decide whether we shall shield the less

fortunate and the less perfect by quietly dropping their business from our talk, or whether we shall drag forth on all occasions everything we have heard or imagine might possibly be connected with their affairs.

"Words are mighty, words are living,
Serpents with their venomous stings
Or bright angels crowding round us,
With heaven's light upon their wings:
Every word has its own spirit,
True or false that never dies;
Every word man's lips have uttered
Echoes in God's skies."

VII

THE SCHOOL GIRL

"I recommend you to take care of the minutes, for the hours will take care of themselves."

—LORD CHESTERFIELD.

VII

THE SCHOOL GIRL

CHOOL will be your first battlefield. However successful you may be, however popular, it is nevertheless the first trial that life will make of your strength. At home, though you may not wish to admit it, you are shielded and humored at every turn. You are saved a hundred little inconveniences, everyday inconveniences, which the love of your parents takes upon itself for your sake. Until you leave home you will never know how many times your mother received into her own heart trials and disappointments that were meant for yours. But at school all is very different. You stand entirely on your own feet. You gain for

yourself only what you are able to pay for in personal coin.

It is easier to understand all that school means to a girl after one has oneself passed through the different phases and closed the book. It is impossible to see it all clearly until one is able to look back with a certain perspective on the uneven road.

On looking back with this sense of perspective upon my own schooldays they seem so like a little play, set upon a miniature stage, with all one's little world for audience and critic. The stars, minor characters, and supernumeraries; the enthusiasm, contentions, and jealousies of the real stage are all there—but it is compassed in so small a space, as one looks back, that one can not quite realize its grave importance. Yet from that stage, the young actresses graduate to larger parts, and step out upon the boards of life, there to show what they have learned. Therefore it is to be looked upon as the first great critical event in a girl's life.

In school, no matter when or where, there are always found certain divisions, created unconsciously by the girls themselves because of their different natural gifts of character and disposition. Each girl is drawn, quite without knowing it, by invisible forces into the circle she is best fitted to support. The barriers of these circles are as fixed as are the paths of stars, nevertheless, and the girl who enters for the first time the door of her classroom is, as it were, atmospherically made known her standing there. In a short time her little ship has found its current, her star its orbit, her being a place to manifest its gifts.

These divisions, or circles, are three. Into the first two are drawn all the important girls of the class—the third is made up of the half-popular, the half studious, the unimportant, unvital girls—fitted in no particular sense to "play a part." You will find these three divisions in each class as you mount toward graduation, as well as in the school taken as a whole. In the

bottom layer of the third set collects a kind of sediment, the lazy, the worthless, the inefficient. But of these we will not speak as they play no part worthy of consideration in the little drama of the school.

The first circle—the popular girls, are girls, who, even from childhood are marked out to have careers. They are handsome, witty, vivacious, possessing charm and personality. Riches have nothing to do with popularity in school life. No girl, however wealthy her parents may be, can buy popularity. If she is popular it is because nature has fitted her to lead and for no other reason.

It is the popular girls who lead the school. No matter how full of mischief they are, or how low their averages sink at the end of the year, they represent the spirit of the whole. They lead, dominate and influence the teachers, and create in a great measure the tone and standing of the school.

To be a popular girl you must be able

to throw yourself into hasty friendships, do what the others are doing, be "game" as it were, for whatever is in the air, and be cautious of your speech. If you do not possess beauty and temperamental lightness of heart, you will probably find that you are not admitted into the first great set that rules your school.

The second set, the students, are girls who are equally gifted, but not in the same way. They are girls of a different physical build, not beautiful, many of them sensitive, shy, unable to force themselves upon the notice of others. From these girls flows the steady light that keeps the school evenly balanced, and from them its real standards are set. To belong to the student division of your class it will be necessary for you to possess a good mind and have a real interest in your work. Though the teachers are influenced by the popular girls, they are supported by the students, and it is from the students that they gather inspiration to do their best work.

It would be interesting to see the reunion at forty of a class of girls who had parted at eighteen. I feel sure that it would be those girls who belonged to the student class who would be found as women to be doing the best work in the world. Their minds were better fitted by school life to meet the problems of middle-age, and they were prepared while in school for the events of the future by acquiring balance and definiteness of purpose.

Though you can not become one of the popular girls unless your vocation has been whispered over you in your cradle, it lies somewhat within yourself whether or no you are to be admitted into the student class. As one of the students you will stand in equal strength beside the most popular girl in the class and exert an influence quite as lasting and probably in the end much more desirable than hers. It is worth trying for.

The third class is made up of the great majority—girls who have no distinctive

gifts, and are unable to lead. They follow. Many of them will follow all their lives, and perhaps never realize that they have had omitted from their natures one of the greatest gifts of the human soul—personal power.

This wonderful gift—personality—to which we find ourselves returning again and again, is at the root of all real success in school life. *Be* something yourself, do not be content to follow. Forge ahead, take an interest in all the affairs of the school. Think over the problems of your class, and when you speak have something real and vital to say. The silent girl will never be a power in the school.

If it happens, when you get into the swing of school life, that you find you can not be one of either of the leading sets, and that you are destined only to be a follower, at least be a true follower. If you have not the gifts which mark a leader, at least you can give your allegiance to the best side, and follow with a faithful and

disinterested effort all that those in command put out as the School Policy. By doing this you will distinguish your mediocrity by the gift of faithful effort, and will make yourself important in the rôle of follower, for even the followers are divided and sub-divided by personal traits. To be an able follower, if that is the end your destiny holds out to you, is in its way as complete and efficient as to be a good leader. There must always be a host of followers to one leader. Dignify your following by making it intelligent, sincere, and faithful. Make every effort to overcome shyness. Force yourself out of the too-ready shadows of that background always occupied by the neutrals.

What is the one thing above all others that you must have if you are to be a leader? It seems to me the quality of leadership is summed up in one trait—ability to interest. This too, is a mysterious gift of personality. It is magnetic, inexplicable, and, though it works in silence, forces the

allegiance and obedience of other souls. Darkly and mysteriously does every soul take measure of every other soul, and in the silence of that swift unerring calculation the leading soul makes itself felt. It draws, interests, controls and commands souls possessing less of its own strange gift. By right of this quality alone, it becomes a leader.

The characteristics to cultivate during the priceless school days, so quickly, quickly over, are faithfulness to work, earnestness of effort, truthfulness toward school friendships and perfect candor in all matters whether of school or personal life; a sunny disposition, good humor and a willingness to give and take cheerfully, without ill-feeling.

Above all, watch your tongue. Do not make unkind remarks or repeat gossip. You are sure to be found out and punished. Girls are so quick to feel and show scorn. Be true. Be true to yourself, and to those girls whom you take to be your intimate

friends. No quality will stand you in better stead than this one of truth in all that you do or say. Be open. Look your friends and teachers squarely in the eye and show them that you have a clean record behind you. Humor, truth, good faith —these qualities which will help you so much in your after life are trained and cultivated at school. An untrue school friend will probably be a faithless wife. A tale-telling student is sure to be a gossiping woman, a girl who stoops to do an underhand act when at school will not forget the trick in after years.

Lack of personal truth, however one is tried, and in whatever position one finds oneself; all methods, not quite "square" of gaining good marks, tale-telling and bearing ill-will—these are characteristics particularly to be avoided if you would be a power in the school. You can never win the coveted place of influence and importance if you possess even the smallest trace of any one of them.

How well I remember the popular girl of my own school days. She had a slim little waist, beautiful shoulders, wavy hair which hung down in a thick bronzed plait and such an aristocratic nose! How we followed the latest style as shown by her arrangement of her hair ribbon, the way she wore her watch, the length of her skirts! But as I look back on it now, I am sure that it was not this girl's beauty and magnetism alone that gave her the position of leader in every new class as she entered it—it was the sweetness of her disposition which showed itself principally in the strongest characteristic of her nature from which I never knew her to depart—an unwillingness, however pressed, to say an unkind or critical word of anyone. I believe it is to this quality far more than to any of her remarkable natural gifts that she owed her popularity in school and her marked success in after life.

Whether you are leader, student, or follower, fight clear, at whatever cost, of the

little meannesses of school life. Do not snub a weaker girl, do not tell tales, interfere with discipline, spoil friendships! Remember that many girls suffer abnormally from sensitiveness; they can be crushed by a look, made miserable for days by an unkind word, tortured by a personal affront. Arrogance, meanness, false pride, insincerity —these traits, unfortunately, are rampant in school life, sowing broadcast misery and despair in the hearts of those who are too sensitive and delicately nurtured to rebel. There is much suffering among schoolgirls, where the cruel words and unkind looks of a few vain selfish natures continually wound the weak. Try to realize that sweetness, courtesy, candor of nature and little kindnesses of speech and expression mark the gentlewoman in all phases of her life, and that as a schoolgirl she must be particular to show herself in all things and at all times true to her highest natural capacity and gifts.

VIII

BOY AND GIRL

"Women should be conservators of all that is restrained, chivalrous, and gentle. Whatever men may be themselves, they like gentleness, purity and modesty in act and thought in women."

—HARDY.

"Character is exceedingly malleable; as iron is shaped by rollers and hammers so are we by the pressure of companionships."

—LUDLOW.

VIII

BOY AND GIRL

DO not for a moment delude myself into the belief that any one of the girls who happen to read this chapter will take seriously one word that I have to say upon the subject of her boy friends, for upon this subject the average girl is as impossible to influence as a balky pony! In neither case is chastisement or persuasion of the least avail! However, without flattering myself that she will voluntarily show any interest in what I say, perhaps, if she will but read, some thoughts, like the unconscious grain in the unconscious soil, may work in her the miracle of growth.

I am heartily in favor of boy and girl

friendships. I believe that the more nice boys a girl has around her the better it is for her. I say *nice* boys, because the type of boy a girl is able to attract is one of the most important things that can happen to her. I think girls *need* boy friends in order that they may enjoy a healthy natural development. But the boys *must* be nice, and how can girls always tell?

There are many little ways in which a girl can learn to observe for herself, and many little points to notice which help her greatly in deciding the true worth of each boy who seeks her friendship. One of the first things to ask, is, what of his standing among other boys? What does her own brother think of him? If a boy is unpopular and stands alone, without a single friend to back him up, be prepared to find some serious faults in his character. Though this may not always be the case it is a general enough truth to be a valuable guide.

Then let her look at the boy's surround-

ings. What of his home, his parents, his life when away from her? If he has a fine manly father and a sensible mother she will be running a very small risk indeed in accepting his friendship at once. If, on the other hand, his parents are known to be shiftless and his home-life not what it should be, the boy is more likely than not to bear upon his nature the stamp of their failure. Though some boys develop splendidly who have the most worthless parents, the characters of such boys need careful study before they are found worthy in all respects to become the friends and companions of a gently-nurtured girl.

She had best be careful of the boy who does not speak frankly and openly to her mother and father, and who is ill-trained in the little courtesies of life. These things are innate, and should show forth in a boy, in spite of awkwardness and even if he has not had any social advantages.

Remember that in the hands of women and girls lies to a great extent the educa-

tion and cultivation of men and boys. Even the nicest boys are often shy, boorish and without the sense of what is right to do or say. Girls should realize that it is greatly in their hands whether or not these same boys grow up to be cultivated gentlemen or whether they are allowed to carry their boorishness into manhood. Boys can immediately be influenced by the manners and speech of the girls they go with, particularly if they hold within them through heredity the instincts of the gentleman.

Often girls allow entirely too much freedom of speech and action when in the company of boys, from a false notion that the boys would resent criticism and perhaps withdraw their friendship. This is an entirely mistaken idea. There is an innermost desire, lurking in the heart of every boy, to be made a slave by the girl he admires. He wishes her in every way to fulfill his ideal. If he finds she does not do this he is disappointed—even though far too loyal to admit it. He does not really want to be allowed

any license, even though he may try to obtain it, and he is quick to admire in a girl the ability to "get the better of him," as it were, and hold him in check. I believe that a boy never gives his true allegiance and best self to a girl who is unable to assert her own dignity.

There is always a ridiculous amount of nonsense going on between girls and boys that of itself comes to nothing serious one way or the other, but the girl loses nothing —in fact, believe me, she gains every time— when she knows when to show the little touch of hauteur which reduces the boy at her side to a state of silence and unutterable admiration. It is possible to do this in the most frank and intimate friendships. It in no way denotes the prude or prig. It is, in fact, the only way in which the girl can keep herself on her pedestal. She did not climb upon it of her own free will, but having been placed there by her friend, short indeed will be her reign unless she knows how to guide and control the tone of his intimacy.

To have the ability to judge character is one of the most valuable traits a girl can possess. This can be acquired in no way so promptly as by beginning in girlhood to discriminate between the boys who come into her life at different times. The priceless gift of insight needs cultivation at every turn, and to come to its strength it must be used. Do not accept every boy that turns up regardless of his true worth. Discriminate, discern, choose. Without insight and discrimination woman is too often the dupe and tool of man. With it she sees with "true inwardness" and draws to herself only those souls who possess qualities valuable in her eyes.

The pretty girl and the plain girl have each very different problems to meet when arriving at the boy age. All boys flock around the pretty girl as naturally as bees around a honey jar. It is only when boyhood is left behind that the girl who has something to say is admired. When boys first begin to go with girls, it is instinctive

in them to seek the pretty face. Thus it is that the pretty girl has boys around her before her hair goes up and her skirts go down, and she has a greater problem than the plain girl, for the *quality* of her *quantity* is not at all assured, and she has to choose her friends promptly and with keen judgment lest her standard be lowered by allowing boys of indifferent manners and morals to count themselves among her friends. The beautiful woman needs a quick sense of judgment and ability to delineate character far more than the plain woman, who is not admired by every man whether he be worthy or unworthy. The pretty girl needs to be very firm in her choice of friends, and to set a high standard, for unless she thinks of this and excludes promptly from her circle all boys who do not come up to it, she will soon be overcrowded by a host of undesirable admirers, who will gradually pull her down to their level, and corrupt her ideals by continually confronting her with theirs.

The plain girl is not usually troubled very much by admirers until she begins to have something to say. Then she receives her innings, and if she is clever often far outdistances her pretty friend, by her breezy wit and easy sparkling conversation. She attracts a type of boy who is worth something, because she appeals not only to his eye but to his mind. His admiration is founded upon what she really is, and not upon what she appears to be. The plain girl has fewer friends, but as a rule stronger friends, finer friends, and more pleasure in her friendships. The lower class of boy who always flocks after beauty, leaves her religiously alone, therefore she is spared the annoyances and trials that always accompany his admiration.

A plain girl, if she has wit and personality, will have a better time in the long run than the girl who has little beyond her prettiness. She will have her friendships established on a sure foundation—admiration of her personal qualities, and she will find that

the boys who seek to be her companions are boys of character, brain, and purpose.

I wish it were possible for girls to see their "salad days" just once from the time of riper judgment. How such a vision would guide them in their course! Human experience, however, "like the stern lights of a ship at sea, illumines only the path which we have passed over." So, unfortunately, we must all go through the "salad days" (and we would not grow up without them for the world) relying only on our own judgment, getting through the critical period as best we may. But there is one word I would say, begging a hearing of all girls still in their teens: do not do anything in these precious, delicious, wilful "salad days" to tarnish the beauty of true love, and defraud it of its majesty when it comes at last to take your life into its holy keeping for all time. Choose as many friends as you want, see them at all reasonable times, but have a barrier and make them feel it. Keep your nature, even to its uttermost depth, pure for the man you

are to love, whose wife you will one day be I firmly believe that the ability to love, and the quality of the love one finally gives as a woman is decreed in girlhood by the friendships and intimacies which at that time do so much to form and influence the ideals.

Do not let your boy friendships—fleeting affairs of the hour as they are—presume to touch your inner life, which life, with all its mysterious development and wonderful growth, you must keep sacred if you are to have a worthy love to bestow when you are a woman. Do not ape at love. Do not let the precious gifts of love be exchanged in the "salad days," when, green in judgment, you may be quite unaware of the majesty of the laws you are transgressing.

All that you go through in the "boy" stage is necessary to your development, a natural phase, highly advisable in many ways. In passing through it you slowly find yourself and emerge a woman, with a woman's perfect love to give. Keep your girlhood's stainless garments close about you

and your soul as fresh and innocent as it was in childhood. This is quite possible if you set your price high, and maintain a sense of your own worth by showing strength of character and firmness of will in all early relationships. An inexplicable little dignity of manner is all that a girl needs to shape and guide the advances of the roughest boy. And how the admiration of such a boy grows for the girl who dares and has the sense to use it!

There are no circumstances in which it is justifiable for a schoolboy to talk of love to a schoolgirl. Boy and girl friendships are only harmful when they ape the grown-up passions, and I think it is reasonable to say that a boy who would attempt to force any loverlike actions or conversation upon a girl still at school and entirely unprepared to meet any of the great questions of life, should be distrusted and his advances discouraged at once. A boy and girl friendship to fulfill its function of broadening and developing character, should be built on

strong, sensible, healthy lines and as much as possible to avoid personalities. All that is high and noble in a girl should instantly resent the approach of a boy in any guise but that of a plain and simple friend; as such she may accept him gladly as one who shares and contributes to the happiest moments of her life. Together they can learn much of each other and of the great world outside their present limited horizon. Together they prepare each other sweetly and unconsciously to live well the life of sacrifice and devotion each will be called upon to take up when in after years they find their true mate.

"Who is the happy husband? He
Who, scanning his unwedded life,
Thanks heaven with a conscience free,
'Twas faithful to his future wife."

This little verse is quite as applicable to woman as it is to man, and I believe there can be no clearer, happier note in all the rare chord of perfect love than that which proclaims the conscious gift of an innocent

girlhood, that precious gift which the bride gladly lays at the feet of her husband as the true measure of her worth.

And what about chaperonage? Girls are so intolerant of this once necessary function, that mothers, aunts, and older sisters find it almost impossible to impose it upon them. I can only say emphatically, that an unchaperoned girl proclaims loudly her own ignorance as well as that of her parents. To go to a restaurant, to places of amusement, on all-day excursions alone with a man or boy, or to be seen on the street after dark without an older person is to be careless in one of those matters of conduct which proclaims a lady and shows knowledge of the world. Of course public opinion regulates to a great degree the amount of chaperonage required in different localities. There are always in each town or village families who take the lead in questions of etiquette, and set by their example, the standard of living for the community. I can only say follow them. Be one of the careful girls,

not one of the lax. And after all, why is it your mother does not want you to go to places of public amusement relying only on the protection of a "boy friend"? It is not because she does not trust you or because she thinks you are in any real danger; it is because she wishes to make you valuable in the eyes of your friends, to put a great price upon you before the world, to proclaim to everyone the care with which she is trying to conserve in you all that is pure, chaste, and innocent.

There is no sight more fraught with menace to the welfare of the coming generation than that of the over-dressed, insolent, gum-chewing girls of sixteen, who, with their shiftless followers, frequent (unchaperoned) the cheap places of amusement in our towns. From the marriage of such couples is sure to arise the diseased, incompetent moral-weaklings of the future.

A girl of the type I have just described, unprotected by her mother's restraining presence, is at the mercy of the first foolish

boy who shows her attention. Her defenses, naturally weak, go down even before they are assailed, and a hasty marriage, misguided love, or a deserted and broken heart are too often the result of these ill-judged and unprotected intimacies. In many cases, had the mother insisted upon accompanying her daughter in the evening, rather than submit to the chaperonage, the girl would have received her visitors under her father's roof, which is, in reality, the only place where she should be allowed to enjoy the companionship of men alone.

It is in youth that the dangers of unchaperoned intimacies assume such proportions. Later on, when the mind and body are fully developed, there comes a self-control and balance of judgment that helps a girl to choose her pleasures wisely. As she grows older, her knowledge of herself and of the world make it possible for her to gradually dispense with chaperonage under almost all conditions.

Be tolerant, therefore, of chaperonage

while you are young. Submit to it, and realize that your mother's presence sets, as it were, your price in the eye of the world. She guards her treasure, and it is her first desire to keep it safe. Not safe for selfish, interfering, or personal reasons, but safe because the conservation of the next generation is at stake, and because each girl protected from the dangers of girlhood, and led through them to a healthy, normal, and innocent womanhood, is an influence of unspeakable magnitude in shaping the destiny of her times.

Above all, do not allow any one friend to consume all your time. An experienced clergyman once told me that in his opinion the practice of "keeping company" was the greatest evil he had to contend with. Accept all your friends on the same plane, be polite, kind, and friendly with each in the same degree. Though you will have your own preferences, be too much a woman of the world to let others see. Do not allow any boy to feel that he has a "right" over

you, that your time and favors belong exclusively to him. It is folly to do this, and proclaims very little "savoire vivre."

Do not say "my friend" is coming to see me to-night. Instead say "one of my friends." When you are old enough to marry, and feel that you have chosen your future husband, do not allow any half and half measures. Be engaged in an open out-and-out manner. Tell your friends, your family, and do not grudge the binding of yourself before the eyes of your community. This is the only upright and proper way to conduct your affairs. "Keeping company," having "a friend," curtails your freedom, yet gives you none of the dignity that belongs to an affianced bride. Until you have accepted a man as your future husband, speak of him only as one of your friends, and never allow other men to feel that his monopoly of you is an accepted fact until it is published broadcast and admitted before the world at large.

I wish I could speak with such force that

every girl would be compelled to hear me, upon what I consider the dangers and absurdities of "keeping company." The tacit allowing a man the privileges of an accepted suitor, yet admitting that the contract is in no way binding to either party, is dangerous to the proper development of the moral sense, and the curtailing of healthy freedom and intercourse with many boys and men is dangerous to the proper development of the entire personality. The absurdity of a girl's position, who, though she speaks of a certain man as her "friend," and receives the attentions of no other, is not bound to him in any possible way, must be apparent to any thoughtful student of human conditions. This state of affairs leaves a tempting loophole for either person to desert or be disloyal to the other. Unfortunately this loophole is too often made the means of a dishonorable escape from a bondage that has become unwelcome. When the attentions of other friends have been discouraged it is particularly sad for the girl (it is she who is

generally deserted), for she finds herself completely alone, with her youth and its opportunities for forming relationships gone forever. If the engagement had been binding, agreed upon by all mutual friends, it would have been more carefully considered at first, and not discarded except of dire necessity when once a solemn and accepted fact.

Would that every girl could fulfill by her life and personality these words of Steele:

"Yet though her mien carries much more invitation than command, to behold her is an immediate check to loose behavior; and to love her is a liberal education."

IX

ENERGY

"Work while you have light, especially while you have the light of morning."

—Ruskin.

IX

ENERGY

NERGY is the power by which we accomplish things. Without energy progress is impossible, with it neither obstacles nor limitations prevent us on our way. It is one of the first signs of health. With it there comes a tingling glow of mental and physical rapture, unbounded possibilities to expand, advance, create!

Ruskin says there are only two sins—idleness and cruelty—but I think idleness is not often a sin of girlhood. Rather do we meet with sins caused by misspent energy.

The danger in idleness is that it allows the destructive energies to grow unchecked

by the balance which a proper cultivation of the protective energies maintains. These protective energies, so important to the developing character, are encouraged by doing thoughtful, intelligent, and unselfish work in the world. When these energies do not grow, because of idleness, there is in their stead an accumulation of unemployed force which sooner or later finds expression in sin. To try to repress energy in a girl is the surest way to lead her into temptation. An unemployed mind is unbalanced and will, unfortunately, be eventually attracted by sin.

Ruskin goes on to say in his "Sesame and Lilies" (which I wish every girl would read and learn to love, particularly the chapter on Queen's Gardens), in speaking of the training and use of the energies of children:

"You may chisel a boy into shape as you would a rock, or hammer him into it if he be of a better sort, as you would a piece of bronze; but you cannot hammer a girl into anything. She grows as a flower does—she will wither without sun; she will decay in

her sheath as a narcissus will if you do not give her air enough; she may fall and defile her head in the dust if you leave her without help at some moments of her life, but you cannot fetter her."

We cannot fetter her—she grows as a flower does—yet we must be near at hand with help at the very moment of her need! How can we meet these opposite requirements? Only by giving her perfect freedom, and the watchfulness of an understanding love. Such a love never sleeps, and it recognizes as one of its first duties the necessity of finding an outlet for her energies. She must be taught how to use them, and to profit by them, that she may be their master, not they hers.

What I have called the protective energies may be divided into two classes: physical and intellectual. One developed at the expense of the other produces a limited character. Proportion is what we want, energies developed side by side so that there may be a balance in the end. Proportion—the se-

cret of Greek art, the whole substance and form of Gothic art—is what is so sadly needed in the architecture of character, particularly the character of woman. We see girls, who in their energy for study, forget that they have bodies. Having failed to feed the physical energies, they find in the end that they must pay a toll from the very mind for which they have made such sacrifices, for it comes to its growth handicapped by a weak and deficient nerve and blood supply. The school or college athlete is just as likely to forget that she must study. She is in the same way handicapped and illy prepared to meet life. Her energies, good in themselves, lack balance. Health, mental, moral, physical, is the crown of perfected womanhood. There is no way to attain it except by faithful use of all the energies for the furtherance and development of character.

Let us take a closer look at a few of the energies, and see how they may be made protective.

At the point where childhood and girlhood meet the energy uppermost is animal spirits. Animal spirit is the unthinking expression of pure joy; it is the safety valve of oppressed nature. Directed, it makes for the beauty of the body, the strength and fervor of the intellect. Repressed, or discouraged in a girl, it results in her "doing something bad," or at least unadvisable. When you feel this beautiful sense of joy in you, use it to enrich yourself in some way. Develop your body by taking long walks, or, if possible, join a physical culture class or gymnasium. Remember that the priceless energy of pure animal spirits is only yours to enjoy in youth, and that it is given you for the express purpose of urging and impelling you onward to physical perfection. The repression of the force will result not in getting rid of the energy, but in its misdirection and reappearance in an unworthy and possibly a harmful way.

Probably the next activity you will feel will be a talent of some sort that leaves you

no rest until you answer its call. This energy, also, is given just at the time when by employing it you will achieve the best results. It is clearly right, if possible for you to arrange your life so as to comply with its demands. To waste the activity when it first appears is to block it off and perhaps lose it forever. To employ the gift, or talent, is to use the energy in the way in which you were intended to use it. The result will be happiness, progress, development. To create is the ardent desire of all souls. To *try* to create is the nearest possible joy to the great joy itself.

Another desire which you may feel as you begin to grow up, is the wish to be of use in the world, to help the downtrodden and suffering in some way, however feeble. Many girls feel a great energy in them to do something of this kind. But it is distinctly unadvisable for young girls to go into the slums or work among the criminal classes. Though the purity of the girl herself may be a great example to the degraded, I can-

not feel that such work is hers to do. Her inexperience of life makes it impossible for her to advise the fallen, and her ignorance of sin precludes the possibility of her help being of substantial value. What she can do, and what every girl should do, is to begin near at home with some poor family known to her parents and help it by giving such assistance as she can. To sew for the children, to advise them in their problems, and to help by gifts that are within her reach—a little work of this sort regularly done will train a girl to do a larger work when she is older. It needs experience to go among the poor. By doing a little work in her own community she will fit herself to be useful in a larger field. Think of the improvement there would be in social conditions if every girl over fifteen would take upon herself, under proper direction, the supervision and betterment of one poor family!

Some girls, not all, feel in themselves the energy to acquire knowledge. Many never experience this desire, but to some it comes,

with overwhelming force, even as a dazzling light. Know that this energy, should you feel it, is the beginning of your mental life. Seize upon its first whisper, and feed it as you would a priceless flame. Without the desire to know, you can accomplish so little. With it there is no height to which you can not climb. But you must climb, unfortunately you can not hope to fly.

When you first hear the promptings of this energy, follow its suggestions without delay. It may be upon looking up at the heavens that your mind has its first awakening. If you feel the desire to know something about the stars do not put the wish aside, ask at one of the libraries for a simple book on astronomy and read it before the energy within you has become dissipated. You will in this way open one of the closed doors of your mind, and you will find that it opens into limitless space filled with possibilities and blessings. Or you may wish to know something of a king, a queen, a hero, a person, a period of history. There are so many

readable books to be had on all subjects of common knowledge, that by using the energy as soon as it makes itself felt you will find that before long your spirit is thoroughly awakened, going out more and more frequently to meet with other spirits who all have their immortal messages to give. Ruskin says of books: "There is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and of the things nearest their hearts. And this society because it is so numerous and so gentle, and can be kept waiting round us all day long (kings and statesmen lingering patiently, not to grant an audience but to gain it) in those plainly furnished and narrow anterooms, our bookcase shelves—we make no account of that company, perhaps never listen to a word they would say." When we do *want* to listen to their words then is the time to give them the opportunity to speak. Probably there is no greater

happiness in the long run than that which grows out of the energy or desire to know, properly cultivated and intelligently fed.

There are few girls indeed who have not said at some time in their lives, "I wish I knew something more about——." This is the energy first making itself felt. Its destiny is thereafter in your own hands. Two paths are open to you. You may either stifle the impulse by saying, "But I have not the time," or else you may say instead "I not only wish to know, but I *will* know," and immediately set to work to carry out your intention. By doing this you feed the energy. By following the other course you repress it with the usual result that it becomes misdirected, probably leading you to enquire into all sorts of subjects much better left untouched.

Curiosity is one of the most useful of our energies if we only follow it in an earnest spirit. It is the greatest stimulant we have to the acquirement of knowledge. Without it we would probably get a very short dis-

tance in the intellectual life. It is an energy that will crop up again and again, and it will be healthy or morbid according to the use we make of it. The eternal "why" of childhood is reiterated in adolescence, and the passion of curiosity, for it is a passion, must be recognized as one of life's great forces. Satisfy your curiosity on any subject, through books, older persons, teachers, physicians, priests. Accept your knowledge through no other sources, or a life-time will not be long enough to hold your regrets. I believe that the healthy normal curiosity of a girl should be fearlessly satisfied on any of the great questions of life, but remember, let it be through one of the sources I have just mentioned. Do not degrade the noble energy of your being, curiosity, by any less worthy means of satisfaction.

I have not said anything as yet about "having fun." Fun is a necessary energy, useful, advisable, helpful, and every girl should have it. The only danger of fun is that where there is too much of it the

cry soon follows, "I have nothing to do." Fun, unfortunately, has quick limitations, and to be blasé, bored and satiated by it are the inevitable results where there is too much. Fun, as a relief from work, and as a counteracting force to hard study, is necessary. But I believe that there will be little happiness in the heart of the girl whose first thought in the morning is, "What fun can I have to-day?" Never let yourself get into this state. The results of it are pitiable. Always have some work, some interest, some endeavor, *first*, and then plenty of good wholesome fun afterwards.

And now a word about the destructive energies. You may feel at times that there are quite as many undesirable energies within you as there are desirable ones. These may tempt you to do some evil, to lead a life not strictly pure, or to act in ways not at all times according to your better nature. You may ask the question, "What shall I do with these?" I can only repeat that I believe most undesirable impulses (and all

girls who are worth their salt will meet with them) are the result of the lack of employment, idleness and repression of the better energies.

If your life is spent in earnestly following out the dictates of the best that is within you, the evil promptings will soon be crowded out and die of simple starvation. Therefore learn to be busy, and to work at some interesting and profitable work. Refuse to be idle, and do the very best you can, every day, in little things. This is a sure way to dispel and overcome destructive energies.

Self-control, prayer, and direction are needed in every life. If in addition to these, the systematic employment of all useful energies could be secured there would be fewer temptations to do wrong, and very, very few giving way to such temptations. And understand that a girl may be working eight hours a day in a factory and yet be idle in the way I mean. It is the cultivation of the mental and moral natures by doing

thoughtful, intelligent and unselfish work that develops the *protective* energies.

To sum up these thoughts I would say that whatever useful impulse arises within you, employ it at once. Do not let it lie fallow for one hour. Such impulses are the immortal seeds of your being. Plant them, tend them, and the crop will be no less than your spiritual nature, that nature which will bear your soul up in its pure hands and enjoy with you the unspeakable bliss of immortality, or, in the beautiful words of Thoreau, seek "some absorbing employment on your higher ground—your upland farm—whither no cart-path leads, but where you mount alone with your hoe—where the life-everlasting grows; there you raise a crop which needs not to be brought down into the valley to a market; which you barter for heavenly products."

X

YOUR FRIEND

"A friend is a person with whom I may be sincere. Before him I may think aloud."

—EMERSON.

"For the highest use of friends, one rule must be observed: get from them the best that they can give . . . draw the wine of conversation from the top, not the bottom of the cask, for every one has some dregs in his soul."

"Friendship takes place between those who have an affinity for one another, and is a perfectly natural and inevitable result. No progressions nor advances will avail."

—THOREAU.

X

YOUR FRIEND

I AM sorry for the girl who has not known what it is to have a best friend. Of all joys, this joy is perhaps the sweetest that can come to her in all the length and breadth of life. My friend! It warms the heart only to see the word in print.

It is usually between sixteen and eighteen that she comes. She comes, as do most of the events of life, at the very age in which we are best fitted to receive her—we are prepared for her advent by all the changes that are taking place within ourselves, changes that demand adventure and experience. We want to know people and see things not bounded by the four walls of home. This, the legitimate desire of all

awakening spirits, is strong in the girl of sixteen, and with the glow of it in her heart her nature demands, not friends, but *a friend.*

The advent of the friend is the end of childhood. Toys are packed up and put away forever. With a slim store of new emotions, young, but anxious to grow, the youthful spirit starts out in quest of adventure, eager to search for the meaning of life. Self has awakened, and self, tyrant of tyrants, has a great need. That need, so sweet, so fresh, so beautiful, is for some one upon whom to spend the enthusiasms and energies of its nature. Thus the way is opened for the friend, and lo! she comes.

But how shall we know her? "She is she—I am I," this is the great reason of reasons. Self-elected—and this is the only way the friend can come—we stand up before each other, unashamed of the new delight, only eager to make come true in our lives the best that it has to offer. Schiller says, "no one has a double in friendship."

So the friend when she comes will take a certain position in your life never to be filled by anyone else though you may live to a great age and come to know many people. *The friend* is unique. You may think you are easily able to fill her place, but it is not so. You can never replace her, or give her influence to another. This is why it is so important to pause and think for a moment before you give her your treasure.

If you are to know the highest form of friendship you must love your friend for qualities which she has within herself. This is the only safe rock upon which to build. You may love to be with her, she may flatter you, please you, listen to you, but if you rely upon these pleasant traits only, and shut your eyes to her deeper characteristics, you must not be surprised if you find yourself disappointed when some test of what she really is arises between you. Try to understand her. It will pay you well in the long run to know just what quality you are building your hopes upon.

I heard a woman of thirty once say that her whole life had been embittered by an event which happened to her at sixteen. She had a friend whom she loved and in whom she had absolute confidence. One summer her vacation was spent with her friend at a summer resort. She arrived a week or so after the friend had become established, eager to meet the boys and girls of whom she had heard so much. What was her dismay to find that her friend was entirely preoccupied with her new interests. She was quite left out, hardly noticed by the "set" her friend had formed, and of which, handsome and vivacious, she was the leader. The woman assured us that she would never forget the blinding sense of rage, disappointment and misery that filled her heart. She then laughingly told us that she had thrown herself into the competition with such energy that she soon became leader of a rival set. At the end of the season *she* was the popular girl, *she* was the leader, and *she* had all the attention! But she never for-

gave her friend, who came to her afterwards in tears to confess her fault. "At least," she said, "I forgave her, but I never loved her again—I could not. And I think my two worst characteristics—love of power and lack of faith—were born and developed their hold over me that summer."

So you see by a little story of this kind, which probably has had repetitions in many lives, how important it is to know your ground before you give yourself. "Judge before friendship and then confide till death." In this case a little more thought at the beginning would probably have resulted in the withdrawal of confidence in the first instance, for, as after experience proved, this friendship was ill-judged, and the girl was entirely unworthy the devoted affection she had used so unkindly.

Remember, however, that your friend is not perfect. She is only human, and it is quite possible for her to be suffering from an equal sense of disappointment in yourself. See that you have earned fidelity be-

fore you cry out that you are deceived. The superficial disappointments and little trials of friendship are nothing, if underneath it all there is strong love, faithful adherence, one to another, and the *desire to be a good friend.* These qualities so knit the friends together that their love is strong enough to bear any strain that comes to it; without these qualities it will crumble away on the first day that it is tried, leaving disillusions, unbelief and bitterness in its stead.

The girl who comes at sixteen to remain by your side always, must have something to hold your love. You must not receive her unless she comes with the serious side of her nature in full view, willing to give you all she has, asking a like gift from you. There may be many friends, but only one friend, and we know her by this very gift of all that her nature holds supreme. This gift of self is the very highest gift one human being can receive from another. Many people live their entire lives without

having once been able to draw it from another soul.

Therefore, if this power has been given you, and you have a friend, you can not be too prodigal of your gifts, for she must absorb your nature, as you must absorb hers if the friendship is to grow to proportions which can satisy the need of a life-time.

But what influence will such a friendship have upon you? some older person may suggest doubtfully. I reply unhesitatingly, that if you enter it in the right spirit it will help you in a hundred different ways. I can not conceive of such a friendship being a hindrance. Every awakening nature needs someone to receive its confidences. But (the same person may again suggest), why not tell these new and interesting experiences to your mother? When mother and confidant can be one it is ideal, but, unfortunately, this is not the situation we most often meet with in real life. There is a natural reason for this, which in no way destroys the relationship of mother and

daughter. It is the unalterably different point of view, which only the most sympathetic nature on the mother's part, can overcome. The young girl, budding into womanhood, has her eyes fastened upon a Hill-Country very far away, and her heart beats to a music which the older woman fails to hear. This is, in fact, the only possible happening where the young life is independent and eager for the realization of its inner hopes. She is experiencing for the first time the sweet sense of her awakening life, and she can not drink the cup of joy with one who has long ago drained the last drop and cast the cup away. The mother's touch, however tender, is not the touch she needs.

But the friend understands all the light and shadow that plays upon its brim, and together they drink the sweet innocent draught, which has no aftermath of pain, oblivious of everyone and everything but their own new sense of joy in belonging thus mysteriously to one another. The friend

crowns our childhood and by her side we first begin to be.

The friend has a very practical use. By talking to her we learn to understand ourselves. By talking to her we elucidate before our own eyes the problems of which we are thinking so much. To give sympathy is the great function of the friend. The sympathetic listening one friend can give another is of the greatest service to both. She listens, she understands, and after we have talked it all over we feel that we have seen and touched new things. It is upon such feeling as this that we expand and grow. As the new thoughts, mysteriously at work within us, gradually undermine our earlier point of view we have her love on which to lean, and we come safely through the shocks and changes of the reconstruction period, safe into the calm and puissant woman's life together.

When she comes, you must realize your duty to her. In the first place, give your friend the same entire confidence you expect

on her. Refuse absolutely to criticise, or to hear her criticised. You must be true to her with all the deeps of your nature, in word and deed, standing by her through doubt and in adversity, helping her to lead her life worthily with every power you possess. You must understand what an influence you will be to her. With the power to satisfy her need of sympathy, and give her happiness, comes also the power in many ways to form her ideals. Probably no influence in her life will be as strong as yours. Never use that influence for anything but for the best that you know. If you enter the pact of friendship sincerely, loving her, wishing to be near her, longing to share her life, allowed to know her inmost thoughts, you will be preparing for yourself a great joy. Such a friendship ripens as the years go on, and provides, when you become a woman, a strong defense against the trials and disappointments of the world, and a continual well-spring of pure and satisfying joy.

Is this ideal of friendship not too high, you suggest? Do not friends meet, join hands, and love, merely to have a good time and to enjoy themselves? This is true, they do, and you will have many such intimacies, but to approach that friendship which is to be one of the great influences in your life, you must have ideals. The higher your ideals, and the more you strive to reach them, the greater will be your ultimate reward. You receive back into your own heart only in the same proportion as you give out from it. If you lower your standard of friendship you will receive exactly as you give. Your return will be a friendship mediocre, uninteresting and impermanent. What we give we get. If you give thought, first to the choosing of your friend, then to the way in which you take her into your life and the quality of what you give, you will find that your ideals, high though they may seem at first, are none too high.

But do not make the mistake of think-

ing that this pearl of great price can spring into perfection at one bound. Friendship, once felt will not continue unless effort is spent to feed the flame. Offerings must be made of kind thoughts, unselfish acts, faithfulness of word and deed. "A stone is many years becoming a ruby. Take care that you do not destroy it in an instant against another stone," said the wise old Saadi. The "other stones" may well be named jealousy, criticism, unkind words, unworthy actions. How easy for any of these "other stones" to crush the ruby which if guarded will be so priceless an ornament to our lives. Our friend should receive the same tolerance and love we give ourselves.

Shakespeare says:

"The friends thou hast and their adoption tried; grapple them to thy soul with hoops of steel, but do not dull thy palm with entertainment of each new-hatched, unfledged comrade."

And Matthew Arnold, with the touch of

divine sadness which is in all his poetry, speaks of the friend thus:

"Ah, friend, let us be true
To one another! For the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms. . . ."

XI

THE HAPPINESS OF OTHERS

"Since trifles make the sum of human things
And half our misery from those trifles springs,
Oh! let the ungentle spirit learn from thence,
A small unkindness is a great offence.
To give rich gifts, perhaps, we wish in vain
But all may shun the guilt of giving pain."

XI

THE HAPPINESS OF OTHERS

THE finest characters are often the most self-centered in youth. The very force and depth of nature which afterward develops so perfectly is hard and green and crusty at the beginning. A superficial character smiles and wins its way to every heart, while the struggles that a strong nature must undergo, make such a nature difficult to understand and hard to know.

The first shoots of a noble nature have always to appear amid difficulties. Selfishness, like a kind of worm, is waiting to nibble at every green leaf as soon as it is seen. And to be selfish is to be lonely. Being self-centered, however, is quite a different thing

from being selfish. Let us look at the two a little more closely.

To be self-centered is to lead an inner life which your family, possibly, does not share. It is to have dreams, aspirations, thoughts which cause your heart to sing with joy, which are your very own. To live an encloistered life is a trait peculiar to girlhood, and the nature that has been through such a period usually opens in after years with abundant riches garnered during the time of silence. The danger lies, not in being self-centered, but in the possible encroachment of selfishness. I would have every girl fight the enemy of selfishness as she would fight a living and ever present foe. But I would also allow her a few years in which to be self-centered if it helps her to "find herself." She must spend these years in learning to control her forces. She will come into close quarters with life, and grow to understand the mysterious being which she must direct. How can she ascertain all these things if she is not self-centered, at least to

a certain extent? Once she has looked her soul fairly in the face and become master of herself, she forgets to be self-centered. It is only a phase. Yet too often parents bitterly condemn that which is a transient characteristic—a characteristic which has many points of usefulness besides.

There is one thing, however, which a girl must bring herself to realize, even during the self-centered phase, and this is her importance to the lives of others, and her effect upon their destiny and happiness. From the time she is a little girl she has a duty toward other people. In family life, at school, at play, her personality makes itself felt in every word, in every action. She will become either a sweet and peaceful influence, or she will enter as a whirlwind, scattering, disturbing and creating unrest.

"Jane is a splendid woman," said a friend of her trusted maid, "but whenever she comes near me she manages to say something that makes me feel uncomfortable."

"You always rub me the right way, my

dear," I heard a lady say to her little niece. "Whenever I see you I feel happier."

These two persons possessed the traits of which I speak. One contributed to the happiness of her friends, and the other to general discomfort.

If you feel that you have a tendency to say things that ruffle or annoy, try to overcome it at once. It is one of your clearest duties, and an immediate one, to make others happier. This you cannot do by flattery. Only sincerity makes kindness effective. Some persons seem to "clear the atmosphere" by their presence. These intangible, spiritual attributes instantly make themselves known, and they are quite possible to cultivate.

Try to be one of those blessed persons who shed peace wherever they go. Think every day what you can do to make your home a place of rest, and the road easier to travel for those who walk upon it burdened. If you teach yourself to watch your father and mother you will often see anxieties traced in their faces of which you have no

conception. Try to ease their burdens a little by showing them love. Do not plant your nature in opposition to theirs. That is one of the cruelest stabs a parent can receive and the hardest to recover from. Even if you think their wishes hard to comply with, remember that Will, the most glorious gift of human nature, is never more glorious than when it bends to authority, and that, by learning to obey, you are fitting yourself to command.

Selfishness is shown at home by lack of consideration for the claims of others. You may show it in little things; for instance, by always choosing the best seat, the best light, the choicest kinds of food, the best room; by demanding better clothes than the others; and in a hundred various ways. In big things it is shown chiefly by an effort to crowd out the natures of your brothers and sisters so that yours may have space to grow. In many families there is a daughter who does just this thing. She tries to overshadow every other member of the family

and exacts a kind of service which they may give, but which they are sure to look upon eventually as an imposition. Such a girl is particularly hard upon her mother whose troubles and anxieties she complicates and who is often little better than her slave. Her mother's happiness is the last thought in her mind, and her own selfishness blinds her eyes to the care, toil, and weariness of others.

In practical ways, what can a girl do to teach herself to contribute to the happiness of others? She can begin in no better way than by watching herself in the home circle, and by making certain sacrifices of self daily. She can help her sisters with their clothes, "do lessons" with the children, read aloud to her father, and above all tenderly watch her mother. A year or so of such service will bring a sweetness and depth of character that will of itself be an unspeakable reward.

I have heard girls say, "It is so hard to work for mother, she won't let me do things

my way, and I have to do everything as *she* wants it,—it is so hard."

I can only say that the way to *help* your mother is to do things *her* way—not yours. Later on it will be your turn to try your own methods, but now, if you really want to help, run errands for her, fetch and carry for her, save her footsteps and bury all thought of self.

At home, at school, at play, be kind. A sweet face and cheerful salutation does more than one would think in making for the general happiness of others. Nothing stabs a girl's heart to the quick as does a snub from a more popular girl. Remember this, and make for the happiness of your friends and schoolmates by cheerfulness, generosity, and kindness even unto the least.

One thing about the girl who grows up selfishly inconsiderate of the happiness of others is that she is not very likely to have a successful life herself. Particularly will this be true if she marries. An arrogant, demanding, selfish nature may dazzle a man's

eye at first, but is not likely to bear well the inevitable strains and jars of matrimony. The children of such women are robbed of some of the sweetest aspects of home life. They never see the gentleness and total abandonment of self that knits some families so wonderfully close. They have to bear with the vagaries of a selfish nature, and must either forget themselves and become its slaves or else break loose and seek associations elsewhere.

Unselfishness and care for the happiness of others are traits essential to the wife and mother if she would garner the full beauties of her estate. This does not mean self-abnegation, for husband and children soon feel contempt for a too abject submission. Rather it is the keeping of self in hand so that at the proper time it willingly stands aside and lets other personalities secure their own advance unhindered.

The egoist, who cares for nobody but himself, has a burden to bear that grows heavier every day. Beside it, the burden of one who

struggles to make a family happy, and in the struggle forgets herself, is but a feather-weight. No sorrow is as gnawing and as unbearable as loneliness, particularly a loneliness which one has brought upon one's self. Interest in other people, and care for their happiness, brings a sense of human sympathy and nearness to one's kind that opens the heart and peoples the solitary way with those who think of us in love.

Nothing but the possession of genius, with the necessity to labor that accompanies it, is an excuse to live an isolated life. For us simple human beings the wider we can open our arms, and the warmer we can make our hearts, the greater will be our ultimate good. Rev. E. J. Hardy speaks thus of the happiness of others:

"To foster with vigilant self-denying care the development of another's life, is the surest way to bring into our own joyous, stimulating energy. Bestow nothing, receive nothing; sow nothing, reap nothing; bear no burdens of others, be crushed under

your own. If many people are miserable it is because they ignore the great law of self-sacrifice that runs through all nature, and expect blessedness from receiving rather than giving. They reckon that they have a right to so much service, care, and tenderness from those who love them, instead of asking how much service, care, and tenderness they can give."

XII

RELIGION

"Ask yourself, as we are told we should ask, every evening, what of Immortal have I done to-day?"

"The strongest element in religion is the consecration of ourselves to the best. The opening of the heart and mind to the best is prayer, and it should be 'without ceasing.'"

XII

RELIGION

IT is important to form the *habit* of religion,—the earlier the better. This may sound crude, and someone may ask what is the use of religion if it is only a matter of habit? But if religion is not made a matter of habit in youth, it is not likely that much of it will be found in middle-age. Like education it can only come to its best in middle-age after having been practiced as a habit in youth. "Every day of your early life is ordaining irrevocably for good or evil the custom and practice of your soul—ordaining either sacred customs, of dear and lovely recurrence, or trenching deeper and deeper the furrows for seeds of sorrow."

The habit of religion is formed in this

way:—First belong to some well established church, then go to its services as regularly as you go to school. Read some portion of the Scriptures every day, and try with all your power to put into actual practice the principles of life and conduct therein outlined. Do this systematically, day after day, year after year, and in the end you will have formed the habit of religion.

But this *habit* of religion, you say again, would it not be more beautiful and helpful to wait until there is a distinct call of the spirit, and then obey it; wait until you are sure that the religious acts you practice are the direct results of a spiritual need? Unfortunately the spirit has to fight against such odds in this world, and it is made so hard for us to hear its voice because of all the nearer voices, that unless the way is prepared by habit, it is likely to speak unheard so often that at last it does not speak at all. The very worst thing you can do in spiritual matters is to trust to luck, or wait until you are inspired. Just take a practical exam-

ple: If you want to learn to play upon a difficult instrument you do not wait until you feel inspired to practice. On the contrary you work for days and years against the grain and in the face of discouragement before you are able to interpret upon the instrument the kind of music for which your soul thirsts. This is quite as applicable to spiritual matters. To obtain the glow and comfort of the spirit when you need it, it is necessary to have given your allegiance for all those happy years when you were able to stand alone. You must use the spiritual powers constantly, if you expect to rely upon them in times of stress. Everything that is worth while must be given time, thought, loyalty, in a word be made a matter of habit in our lives; spiritual things quite as much, if not more so, than material.

But, would not all this practice of religion cloud a young girl's life, would she not become morbid, gloomy and unnaturally good? Let me answer this question by another: What is it that darkens this beautiful world?

Is it not Sin and Ignorance? All our sufferings come through the sin or ignorance, and often both, of ourselves or other people. Yet neither sin nor ignorance are compatible with a broad, healthy, enlightened Christian life—therefore I say that religion if undertaken and practiced in the proper spirit makes for happiness and cheerfulness. It is perfectly compatible with a joyous life lived right in the world, and in no way forbids any form of innocent pleasure; on the contrary, it can only really grow in a life that is normal, healthy, and capable of enjoying to the full all earthly delights. For proof of this, witness the joyfulness of St. Francis, and of St. Catherine of Sienna—there is no joy more profound than the joy of those who are leading a pure, unselfish and devoted life.

Most of us find our religion ready made. We become, through environment, what we find our friends and family to be. It only remains for us to accept the truths, ready at our hand, and to make the religion of our

parents live again within ourselves, and to express by our lives that we have done so.

There may be girls, however, who find themselves without hereditary religion. To such a girl, I would say choose some well established church and give it your allegiance as soon as you are old enough to act for yourself. If you are ignorant, join one of its classes and ask for instruction. You will find helpers anxiously waiting for just such persons as yourself—ready to advise you at every turn, and to assist you to overcome your difficulties. Be very careful of all "new" religions. Though such sects may be good and helpful, their precepts have not been taught long enough to have been thoroughly tried. It is safer to belong to one of the settled branches of the church originally established by Jesus Christ through His Apostles. Such a faith has stood the test of time. Thousands of good men and women have lived and died satisfied by what it taught. Its liturgy and forms represent the approval of the ages that have gone be-

fore. That it still exists, shows how necessary it has made itself to the human race. It has comforted and sustained those who believed in it, or it would soon have perished. Safe habits are not formed by experiment. Therefore, those great forms of religion that have shaped history, elevated mankind, and secured civilization for the world are the worthier of allegiance.

But all said and done, the vital matter is not what church you belong to, but *how* you belong to it. In other words, it is the spirit that counts and not the letter. The important thing is to be true to your church—whatever church it may be—to give it the support of your presence and devotion, to try to profit by all that it teaches, and to remain loyal to it in word and deed as long as you may live—this is what really matters in the long run. An indifferent worshipper in the best church will go out with not one added spiritual gift; whilst a girl thirsting after righteousness, may find it in a mass meeting on a street corner.

To develop truly it is necessary to accept life peacefully and with trust. To do this we must believe that there is a ruling hand in all that we do, and that the hand is shaping us for our ultimate good. Resignation, calmness in disaster, faith when things go wrong—these, as the lives of the Saints abundantly show us, are the distinct attributes of the spiritual life.

To believe that God is your father, that He watches over you and guides you, that He manifests His will in everything that happens to you, is one of the greatest comforts you can have as you begin to meet the difficulties in your life. Not to feel this is to put your soul, in all its weakness, against the powers of the universe, and to rebel, to struggle, and to suffer with no hope in the future and no faith in the present. One who lives thus, knows the keenest mental suffering, besides bringing uneasiness, apprehension, and a like unbelief to countless other souls. How quickly spiritual unrest communicates itself, making instant havoc in

other lives as soon as they come in touch with it.

The set form of religion, which you may go through day after day, without once making it yours by spiritual experience, is necessary as a foundation, as a guide. The time will surely come, when trial and disappointment throws you back upon yourself—then it is that you will know your hidden strength. Religion should be sane, a matter of daily practice, a habit. Years of such habit give the mysterious inner strength of which I speak. When trials do come, it will be the first attribute of the Soul to put forth its power to support you in your weakness. A beautiful liturgy, with its same ever-recurring words of daily comfort! No sudden emotional flash of "religion" will ever take its place.

Women, and particularly young girls, are open to the temptation of making their religion emotional. This is a mistake. Religion should never be allowed to draw the attention of others to its outward forms. A

quiet exterior is what you should aim to possess, letting your faith show in works rather than in appearances. Many men have been turned away from religion by just such emotion manifested by the women and girls of the church. Of course men should have breadth of view sufficient to enable them to overlook such failings, and understanding enough to know that they are temperamental and superficial, in no way affecting the value of the church itself—but it is well to remember the importance of example in religion, and do nothing that may make it harder for your friends to accept the truths which you have already taken into your own heart. Common sense and good judgment are just as valuable to religion as to the various other sides of life, and they must be used constantly to check emotionalism and control its tendency to outward display. It is extremely doubtful if the emotional forms of religion, untempered and uncontrolled, are really making the ardent devotee as spiritually acceptable to her Lord as she would be

if she did her practical duty in her every-day life more completely. If we would grow spiritually we cannot afford to put aside the importance of our every-day life, for it furnishes us the material, and the only material, by the right use of which we fit ourselves for the world to come.

Above all, never do anything in your religion that is not perfectly sincere. I suppose the hypocrisy practiced by some Christians has done more than any other one thing to drag down religion and make it difficult for men to accept what it offers. Too often Christian people practice hypocrisy, using religion as a cloak to cover all their sins before the community. Christianity needs nothing more than it needs unqualified sincerity.

Do not forget that your Christian life must be held in subservience to the practical life you have been called upon to take up and live worthily. I doubt if your religion could find a better field of expression than in just this simple one, of better daily living. So

many times I have heard a young girl criticised and her religion held up to dishonor, because she chose to make an ill use of her privileges. As, for instance, unfitting herself for her day's work by attending early services, fasting, neglecting home because of what she called her religious duties. Religion, church services, and church work are all compatible with a daily life full of cares and exactions. The time must be carefully planned, and nothing allowed to interfere with the right living of your home life, for this is your first duty, and you can develop your spiritual life in no way better than by performing it well.

This is not a loophole, however, from which the busy girl can escape altogether from her religious life with a free conscience. The habit of religion, of practicing set religious principles, must be formed in youth in spite of difficulties and in the face of discouragements of every kind. Right here in the world is the very best place in which to lead a Christian life—the saints all worked, and

Christ Himself did not despise the humble life of a carpenter. The dreamer, the recluse, the person who must reserve certain hours for daily contemplation of spiritual matters, is not as near sainthood, as she who cheerfully gives up these personal gratifications and inner joys, and goes with happy face and sympathetic heart about the unattractive duties of a lowly life.

We believe that the words of Jesus Christ are the only words which outline a correct form of living for mankind. To live well we must follow them. To follow them we must study them. To study them we must avail ourselves of the means directly at our hand, believing it to be the best and only means. This means is abundantly furnished by the various established forms of the Christian Church.

By neglecting such study of the words of Christ as would enable us to live our life worthily, we evade the great responsibility of fitting our souls for the life eternal, which Christ tells us again and again we

were created to inherit and enjoy. It is of vast importance, therefore, whether or not we accept the Christian life. Our decision has to do, not only with the temporal but with the eternal elements of our existence. It is a subject to consider from every side, and if possible to accept with the devotion and consecration of our entire being.

XIII

SELF-CONTROL

"Eternally guard the straits."

—THOREAU.

XIII

SELF-CONTROL

WORD unspoken is like a sword in thy scabbard, thine; if vented, thy sword is in another's hand." What a sword of power is the unspoken word! Those who know how and when to keep the sword in its scabbard have learned one of the most profound secrets of life.

I would not have girls silent, yet I *would* have them consider what a danger there is in allowing themselves license of speech. Emerson says: "A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it." Each word

you say, even about the humblest of life's issues, does its little part in carving your niche in the minds of your friends, and self-control is essential if that niche is to be beautiful.

Self-control is the hand-maid of Justice, and injustice is spoken of as the besetting sin of girlhood. To be "fair" is considered almost an impossibility for women. Why should this be? Women are emotional, of quick impulse, born to be partisans and to give heedlessly of self, but these qualities are in themselves beautiful. Is it not lack of self-control that dissipates them and turns them into weakness?

However we would like to think otherwise, dependability and justice are wanting in the make-up of the average woman. Women who possess them are signalled out and receive peculiar admiration from the world. Why cannot more women live down the prejudice of centuries and prove by their daily lives that they are overcoming faults to which they seem, in a way, predestined—

that they are to be depended upon and able to be "fair"? I feel that lack of self-control is at the bottom of it all.

How, then, can self-control be developed? Principally, I think, by exerting it in youth and by deliberately avoiding hasty judgments upon any subject.

You often hear a girl say, "I hate that!" and when you question her you find that she has no reasons to give *why* she hates, nor can she in the least define her dislike. Now this impulsiveness and warmth is so valuable a trait that I do not want to discourage it. If only the girl who is tempted to say, "I hate it," will control her statement until she has satisfied her own mind that her impression is reasonable and has a foundation! Then let her speak out her hatred, with its cause, and thus "take sides" with the fervor woman must always exhibit if she is to develop happily.

If girls would only realize the importance of stopping to think, fewer hasty and mistaken judgments would be made, and fewer

unwise, unkind and unnecessary words spoken.

You will often find that you take violent likes and dislikes to persons without any real reason. Control this tendency, for the force with which you are able to love, or hate, measures the strength of your enduring affections in after life. Uncontrolled this strength and fervor of affection will vitiate itself in trivial associations; guarded and kept in check, it will be one of the greatest powers in your life. Do not allow yourself to say, "I cannot bear Miss A," "I simply hate Mrs. B." This is one of the very traits which has won for woman her reputation for injustice. Try to see the good in Miss A, or Mrs. B. If you cannot see it, say nothing.

When you read a book, hear music, or walk through a picture gallery, keep back your sudden aversions and attractions, or, at least, control the expression of them until you have taken time to consider a little. There are almost always some good points

in a picture, some beautiful themes in a melody, some fine pages in a book. Look for these, for their comprehension leads to tolerance and sympathy. "Condemnation is non-comprehension" is a broad statement—but how true! To condemn proclaims too often only ignorance. Where all sides of a question are seen, all reasons for a situation understood, all personal weaknesses taken into consideration, there is seldom any room left for criticism. To understand is to forgive, but it takes sympathy, tolerance, and breadth of character to be able to see all sides of a question, and this, unfortunately, the nature of the average woman with the smallness of her outlook upon life has not yet achieved. To reach the enviable state of perfect tolerance, breadth of view, and balance of character, woman must possess self-control, and to possess it she must practice it as a girl. It is self-control alone that will help her to form wise judgments, overcome hasty impulses, guide and restrain her efforts, and conserve her energies. Lack of

self-control is often at the bottom of the nervous affections of delicate woman, and too often it is the direct but unallowed reason for broken friendship, mistaken confidences, and unworthy attachments.

In home-life self-control is indispensable. Not coldness or self-repression, but a cheerful setting aside of the personal, that the family as a whole may progress undisturbed. The girl who nags and scolds at home is probably no worse in big things than her sunny-tempered friend. Her nature may be finer, but she has not learned how to use the blessed help of self-control. A sunny disposition is temperamental, and the girl who is cross may have struggles her cheerful friend has never known. Self-control, if she can only realize it in time, is all she will need to keep the sword in the scabbard and her power where it should be, to grow and become beautiful. Crossness is as much a habit as anything else. I know an only daughter who adores her mother, and yet she always speaks to her in an irritable way. This child

has formed the habit of being cross. She may never be able to free herself from its influence, for it has become fixed upon the lines of her face and in the tone of her voice.

The impulses are so strong in girlhood that there is a special need for control. I believe much more in *self*-control than in coercion. I would rather have a girl win for herself in the battle of life by using her own tools, than that she should be guarded and guided by the strict rules of her parents. The father of six spirited girls always said to them after the careful discussion of any problem: "Now, my dears, I leave it to your own good judgment. I have shown you what I believe to be right, but you must make your own decision."

In this way he cultivated justice and reason in his children. He seldom forbade them anything, but, after showing them all sides of the point at issue, he left the final decision to their own sense of right and wrong. This kind of leadership in family life, and the broad discussion of all problems, is far more

developing to the unformed characters of children than arbitrary rule, however kind. The six girls of whom I speak grew up to be women remarkable for the soundness of their judgment, a trait which they declare to be the fruit of their early training.

Self-control has this valuable result, it gives a weight to our opinions, for people soon realize that we think before we speak. The man or woman you go to for advice is never a person who speaks carelessly and lightly upon important subjects. One of the first characteristics of a trustworthy person is discretion of speech.

There is a certain brother in a large family whose word is always listened to with the greatest respect. As a matter of fact, it is his opinion that settles all questions of importance. I feel sure that this is because he never speaks on subjects of weight until he has something to say. He possesses insight, well-defined ideas, and sound judgment. How did he acquire these traits, so admirably qualified for success in life? By cultivating

self-control from boyhood. It is this quality which is the salt of his character.

Girls are particularly open to the temptation of talking too much. I say this in all kindness, realizing that vivacity and exuberance are among the most beautiful traits of youth. But youth soon loses its glamour in maturity. It is for maturity that we must work, for that time when the blossoms of youth and girlhood make themselves known as fruit. The fruit of womanhood is neither more nor less than the promise of the blossoming-time, perfected. Therefore, though vivacity and exuberance may be sweet at sixteen, a talkative, excitable woman is quite the opposite.

To be a good listener is much more important to the average person than to be a good talker. It is a mistake to think that it is necessary to be always "saying something" when among people. I know of no weariness greater than that of being a listener to forced conversation. The woman who knows when to be silent and is silent with intelli-

gence and sympathy, has made herself master of one of the subtlest arts of life. She is sure to be popular. A little good talk, and the silence of comradeship, are far more life-giving than the many words of the "brilliant conversationalist" at her very best. Speech, Maeterlinck says, too often stifles and suspends thought. It is in the quality of our silence that we make ourselves known to one another.

Remember that too much talk, too fast talk, and too conspicuous talk is unadvisable, and will tend to make you unattractive and unpopular as you grow older. You may be "great fun" at sixteen, and only a bore at twenty-five, if you fail to control your speech and forget the art, the great art, of listening.

In middle-age there is no characteristic so miserable and apparent as lack of self-control. Without it a woman cannot bear physical pain, cannot meet adversity, cannot give sound advice to others, cannot be depended upon to act consistently or wisely in any of

the great issues of life. She has not learned to control her tongue, her judgments are ineffectual, her temper possibly violent, and her body wrecked by "nerves."

You do not want to be that kind of a woman. Begin, therefore, to-day, this very hour, to cultivate self-control. Hold the fortress of Self as your most sacred possession. "Eternally guard the straits." You will never regret it. And remember the watchwords of idealized womanhood—dependability—justice.

XIV

RESPONSIBILITY

"No action whether foul or fair
Is ever done, but it leaves somewhere
A record written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it."

—*The Golden Legend*—LONGFELLOW.

XIV

RESPONSIBILITY

HERE are two kinds of responsibility. Responsibility toward others and responsibility toward one's self. I am inclined to think that before twenty, responsibility toward one's self is the greater of the two. After twenty, when one is doing one's real work in the world, so much effort is expended solely for the benefit of other people, that how one acquits one's self of responsibility becomes one of the great questions of life.

I came across an interesting article the other day which told of the value of a cent, where all its energy is used. It seems that a cent, turned into electricity, can run a sewing machine for three hours, heat a flatiron for fifteen minutes, keep an electric piano

playing for an hour, raise a passenger elevator five stories, lift ten tons twelve feet high in less than a minute. These are only a few of the wonderful things a cent can accomplish. And the reason why so much can be done with so little, is because every scrap of power the cent possesses, when turned into electricity, is used to a direct purpose, without waste. Thus the responsibility of the cent to give all it has, is fully discharged.

Suppose we take this thought and apply it to life. Reckoning our power as a cent's worth, how are we fulfilling our responsibility of obtaining its full equivalent of use either for ourselves or other people? It is our responsibility toward our "cent's worth" to get out of it every potential force for practical use of which it is capable. "But," you may say, "I have so little by which others could benefit, it seems hardly worth while to think of my little power as of any importance at all." If you have so little, it is of all the more importance to use that little to its utmost. If you had

much you could perhaps afford to waste it. Having little you must be all the more particular to account for every way in which it is expended. The cent's worth is there—it is your responsibility to make it tell in the world. I will quote from the article itself:

"The beauty of a cent's worth of electric power is that it can be applied as we have seen, in so many varied ways, from cooking steak to running an elevator. So with individual power—it can take hold in any department of life, and play its part; and it is the waste of the small powers, not the waste of great powers, that makes most of the waste of life. Geniuses always accomplish something, even when they throw away their greatest chances. But those with little to use, must use it all intensely, determinedly; and waste nothing, or else be failures; and because so many shirk using their cent's worth, the world finds a thousand tasks undone, a thousand opportunities missed, every hour."

Realizing that no matter how young we are, we have our cent's worth, the next question is, is it being used? It has a power just as truly great as electricity or steam. Is that power being used to lift into place the blocks, mysterious, invisible, but real, of character?

Let us look first at our responsibility toward ourselves, for by fulfilling it, we enable ourselves to hold positions of helpfulness and importance to others. Our great responsibility is to do the utmost with what powers we have. Not to live to the present only, but to think of the future. Not to waste time, for it can never be regained. To keep high the standards of every-day life, and to guard in ourselves every potential good. We must be true to the best that we know.

Our responsibility toward others may be divided into two parts, that which we owe to our home, and that which we owe our work.

At home we are responsible for the keep-

ing up of our own end, we must stand ready to lend a hand to the weaker ones to maintain the high standards of the home, and add to it by the constant gift of cheerfulness and equability. The home needs fun and laughter, yet how many girls keep their attractive selves for others, and are cross, restrained, and silent in their own homes. Home needs the best you have. Curiously enough you will not find, by giving it, however lavishly, that you have less for others —rather you will have more.

Our responsibility to our work, whether it be school or business, is to think first, not of what we can avoid doing, but of how much we can do. This spirit is really at the fountain head of all success. The "hanging back" spirit when shown in school, immediately puts us out of range of its greatest advantages, for by some mysterious force they flow only to those eager to receive them. In business, the hanging back of employees is often the cause and root of failure.

In every home there is one on whom the

rest depend. In every business there are certain persons who are picked out to do the important work. The principal quality of such persons is that they have been willing to meet responsibility. Sense of responsibility is the most beautiful thing to see in a face. It is this inner light of earnestness and intention to make the cent's worth do its utmost which carries a man or woman onward with a directness that the sluggard never obtains. Responsibility is a test of character. Almost every responsibility that comes to us can be shirked, and it is in these openings, where decisions must be made, that character is formed. The very fact that the responsibility *can* be shirked gives the strength to the person who meets it squarely.

Nothing weakens and dissipates character more surely than does a voluntary shirking of duty. To be the one on whom nobody relies is in the end to be a sad and lonely person. Frivolity, lightness of purpose, irresponsibility, all may be attractive at six-

teen, but the shifting sand of such a nature is not likely to be a sure support for the true beauties of womanhood. To strive—this is to develop. To avoid and shirk—this is to be staticnary in the great work for which we were created, character-building.

There are some young girls who seem weighted down with burdens and responsibilities for which nature surely did not intend them. Many girls have the duties of mother and housekeeper thrust upon them when they should be in school. I would only say to such girls that they have at hand the very stuff in rich abundance with which to make their characters noble. Though such a path is difficult, it affords all the material necessary for the most perfect self-development. If they can bring health, good spirits and hope to their problems, every responsibility bravely met will crystallize in them a moral jewel beyond compare.

In outlining these thoughts on responsibility, I would not have girls sad, depressed,

weighted down with a sense of the solemnity of life—I would only have them, among the hours of joy and laughter, to gather sufficient grace within themselves worthily to meet the crises of their lives. This grace can be gathered in no way so surely as by the right meeting of the little responsibilities of the day. To every girl will come crises, responsibilities—no one can escape them. It is for each girl to say individually whether she will come bravely out to meet them, and do her level best to acquit herself of her effort nobly, or whether she will look the other way, evade, shirk, and finally escape, having given nothing. And let me say that, in life, those who give nothing, may be reasonably sure of receiving nothing in return.

I have in mind a woman who spent her whole life shirking responsibility. At home she refused to take any active part, growing up in voluntary ignorance of all practical matters. She was so pretty and attractive that this was looked upon as an

interesting idiosyncrasy, and she was petted and forgiven. She would not study and so her education was meagre. She had a beautiful voice and a marked talent for music, but shirked the responsibility of practising, and so it was a wasted gift. When she married (and that type of woman always marries) she did not look upon her new home, her husband, her only child, as in any way responsibilities. Instead she wasted time, wasted money, wasted love, and at last was virtually separated from her husband. Her parents died without having the comfort of her presence for she took upon herself none of the cares of their declining years. This woman shirked the responsibilities of a daughter, a wife, a mother; and what is more, she shirked a responsibility higher than them all, her responsibility to her immortal soul. She had spent her time making her life one huge monster of selfishness, and in the end it turned to rend her. If this woman had accepted the little responsibilities of her youth and the larger ones of

womanhood, in the spirit of love and service, how different would have been her career!

Let us look at a few practical ways of meeting responsibility. If you have a difficult lesson to learn, meet the problem fairly, and learn it quickly. Hesitation, putting off, shirking, results not only in an unlearned lesson, but in a weakening of your ability to apply yourself. It will be more difficult for you to concentrate your mind the next time. Apply yourself faithfully, at once, for meeting your responsibility in that spirit you will be doing two things—learning your lesson, and, establishing self-control.

If you are asked to do certain daily household tasks, do not approach them as if they were things that "didn't matter" and with the intention in your heart of doing them as poorly as possible without being found out. Little responsibilities, if met in the same spirit as the big ones, have no small power over us. Whatever home responsibilities you may have, face them bravely,

cheerfully, and meet them with firm intention to perform each little office, however trivial, to the best of your ability. Be thorough, not that it is of any vital importance how a bed is made, or a cup and saucer washed, but because the smallest duty faithfully performed, has power to lift you up. The spirit in which you do each little thing is vital, and by bringing the higher instincts to the performing of simple duties, you glorify even the least. It is the spirit in which you work, not the work itself, that matters, for the spirit lives with your spirit, while the work is soon over and done with.

If you have a talent, if you have any one of these rare sweet graces of personality, accept it as one of the most important responsibilities of your life. Do not for one moment shirk it, waste it, neglect it. Give all you can of faithful work and grit and energy to fulfill your responsibility and beautify and enrich your nature by the development of your gift. To many girls such a course may seem impossible, for they lack

time, influence, and money; but the history of art, to speak paradoxically, is full of the surmountings of insurmountable obstacles.

Your work, whatever it may be, will bring responsibilities with it every day. Meet them fairly, honorably. Be purposeful. Do not do your work in the spirit of "doing the least you can for the money." On the other hand accept your work as a means of self-cultivation. Do it in the spirit of service, for love, not for money, and you will be surprised how generously the very work itself will reward you. We all know the shop-girl from whom we can never buy. She has her prototype in all classes of workers. Be the cheerful girl who always sells and always makes the customer wish to return. Besides the fact of selling, she is also meeting the responsibilities of her work in the only spirit which assures her of a personal return, for she is character-building while she works.

Does it sound far-fetched to say that friends also are a responsibility? Though

we do not want to spoil our pleasure in friendship by dwelling upon this phase, it is nevertheless true that how we meet our friends greatly influences their power over us, and through this our development. Friends are a responsibility in this way; we must be loyal, loving, ready to help, determined not to hinder, understanding, tolerant, forgiving. We cannot be so at all times to our friends, unless we accept them as a responsibility. If we think of them in this way, and try to meet their peculiarities in the spirit of an opportunity for us to exercise tolerance, we will grow with our friendships, developing and enlarging our spiritual possibilities every day.

XV

CULTIVATION

"To please our friends and relations we turn out our silver ore in cartloads, while we neglect to work our mines of gold known only to ourselves, far up in the Sierras, where we pulled up a bush in our mountain walk, and saw the glittering treasure. Let us return thither. Let it be the price of our freedom to make that known."

—THOREAU.

"The highest that we can attain to is not Knowledge, but Sympathy with Intelligence."

—THOREAU.

XV

CULTIVATION

T is not necessary to become a book-worm or a "grind" in order to be cultivated. It *is* necessary, however, to make a persistent choice of the highest and the best that your opportunities offer. Do you realize what a great factor in your development this power of choice is? Every day you find yourself presented with innumerable opportunities to exert your will in the effort of choice. You must choose early in your teens between vaudeville and true dramatic art rag-time and classical music, slang and pure speech, indiscriminate novel-reading and a knowledge of the best books, unhealthy excitement and the wholesome enjoyment of pure sport. By this continued

process of choice you gradually form within yourself the quality of "taste." If you are persistent in your choice of the best, you lay the foundation for a cultured womanhood. Mind, eye, and ear gradually accustom themselves to respond unconsciously only to the highest in art and nature. If you are satisfied with rag-time, slang and vaudeville you must be content to set the limitations of your development in accord with theirs. Your "taste" will be for what they offer, your mind, your eye, your ear, deaf to any messages but theirs. This choice must be made by everyone and it is the first, great choice of a girl's life. The "fate" about which she thinks so much is nothing more or less than the result, predestined and inevitable, of that choice.

I wish every schoolgirl to realize that she may become cultivated without possessing any marked talents, that indeed general culture is particularly open to those of meagre gifts. "The fruit of cultivation is to *be* and not to do" and many so called

"bright" girls have not taken the first step toward acquiring it, for it is in no way connected with forced brilliancy or precocious knowledge. It can only come after years of patient, faithful, adherence to the best that we can wrest from our environment. Where a girl has great talent for any one thing she is quite likely to lose general cultivation in her desire to employ all her effort in one direction. The emotional whirlpool which surrounds a specially endowed temperament is destructive of general cultivation. But a receptive mind, although untalented, draws within itself virtue and understanding from a hundred different points, and gathers beauty and insight from situations, persons, books, that the more gifted intellect in its absorbing study of one talent, ignores and overlooks.

It is not necessary, therefore, to *do* any great work, or even to have many accomplishments in order to become cultured. Every girl has it within her power to become a cultured woman if she will but realize the im-

portance of choice, persistently and faithfully setting herself to choose the best and highest in all the different phases of her development.

I do not think, as children, that we are sufficiently taught the value and power of observation. To learn how to observe is absolutely necessary for those who would acquire cultivation. And after all nothing gives more pleasure than the ability to grasp detail. Far too many of us content ourselves with seeing only the obvious in life. The obvious, the superficial, the perfectly apparent,—these contribute very little indeed to real cultivation. All richness of personality comes from penetration beyond the obvious, from insight, in a word from intelligent use of the faculty of observation. This faculty, properly developed, is a fairy's wand which turns the level and dusty road of every-day life into a place of innumerable visions. It offers a second life, and those who possess it know quick moments of insight, have clear judgments, and develop

strong perceptive qualities that teach them to grasp situations and understand motives, gradually contributing a definite and appreciable richness to their lives.

Sir Seymour Haden, the distinguished etcher, believed that power of observation was one of the first essentials of a successful life. He made a habit of training the faculty in his sons, often sending them out of the room and asking them to write down everything they remembered having seen upon a certain table or shelf. In this way he impressed them so distinctly with the importance of observing detail that each one admits it to have been one of the ruling influences of his life.

There is a characteristic which I think I may say is fatal to cultivation—it is that of hurry. Goëthe's motto was "without haste, without rest." Though we may not hope to become a Goëthe by using his motto there is every reason for trying to work in its spirit. Hurry is the result of a poor method of work, a mismanagement of de-

tail. The people who are always in a hurry are usually conceded to be those who accomplish least. It is well known of great statesmen and celebrated women that they always have leisure and can listen without impatience to the troubles of a friend. I am sure we can all think of persons who are continually found in a state of hurry, talkative, restless, apparently working very hard. It would be interesting to discover how many hours would be left for freedom and repose did a different kind of individual with method and decision of purpose, undertake to do the work of such persons. Do you remember the motto of the Red Queen in Alice in Wonderland—"Faster, faster!" Do not let it be yours. Matthew Arnold suggests that man might do well to learn from nature the lesson of "toil unsevered from tranquillity" and that "to make haste without seeming to be in a hurry is one of the chief attributes of genius."

If hurry is a characteristic that thwarts cultivation, the quality of repose is most

conducive to its development. Repose is unfortunately a most conspicuous lack in American girls and women. Try to remember this, and realize that it will add much to your power in the world if you can acquire the gentle charm of repose. Do not be shrill, nervous, agitating in your personality. The basis of true charm is an indefinable quietness. This sweet and gracious quality is the mark of real cultivation. It proclaims beyond dispute the aristocracy of the mind.

We must remember that cultivation is a continued process. It must go through our entire lives. It cannot be accomplished at school, it can only be begun there. It is the flower of our suffering, the blossom of our joy. It is composed of all that we are, all that we do; everything that happens to us must be made to contribute to it. It is the silent but compelling witness of the many times from childhood on, that, perhaps in the face of difficulty and discouragement we have chosen the best.

I should like to say a few words here about talents. It is in youth that we feel within us the first stirrings of hidden possibilities, and our very eagerness to find them out and make them "*come true*" sometimes misleads us in regard to their value. I, however, do not believe that any time is wasted which is spent in earnest effort to develop a talent —real or supposed.

"Think of the money I have spent on her music," said a father whose daughter followed her husband to Alaska.

"And she used to spend six hours a day painting," was the comment of a friend whose one-time companion was now spending more than six hours a day in the nursery.

A woman's future is so precarious. She cannot say with her brother's certainty, "I am going to be a lawyer, or a doctor or a business man." She may be called upon to support her old parents, to become the wife of a wealthy man, or to share the privations

of a poor and struggling husband. Her lot may be cast north, south, east, or west, she does not know. I think all girls must have thought of this often. But, believe me, to sit still and wait for the future, precarious and unknown though it is, will make you a very unattractive, incapable woman.

If you have a talent, or if you think you have one, cultivate it earnestly. The fact that you are giving your time, labor and devotion will in itself form your character.

I believe every girl is the better for trying to study some art. It is the ability to concentrate effort, and to work effectually, that girls need to cultivate. That quality, once they possess it, can in after years be directed where they will.

Because you have to work with small tools do not be dissatisfied. If your talent is small, spend upon it all the energies of your being. Not with the hope of achieving renown, but because, by such effort, you are forming priceless qualities within yourself. Be modest, unassuming and faithful in pur-

suing and developing your gifts. In the end you may have little harvest, but you will have had the joy of service known only to those who follow their star with earnestness of purpose, careless where it leads.

XVI

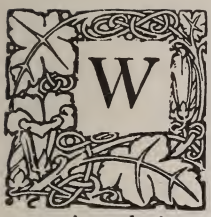
THE WORKING GIRL

"I am glad a task to me is given
To labor at day by day;
For it brings me health and strength and hope
And I cheerfully learn to say,
'Head, you may think; heart, you may feel,
But, hand, you shall work alway.'"

—Susan Coolidge

XVI

THE WORKING GIRL



HAT real place has a grown woman of twenty-five or upwards in anyone's else home?"

This somewhat startling question brings us face to face with the fundamental reason why so many women work to-day. It is because they feel that there is no place for them in anyone's else home. On realizing this, proud and independent, they prefer to face the world.

It is impossible for any woman who is born into the activity and restlessness of this age of work not to feel an ambition within her which urges her on to do her share. She prefers to "work out" rather than to "rust out," and if she is not at the head of her own home, rather than occupy

the neutral shadows of that belonging to a tolerant relative, she undertakes some form of work, putting into it with unselfish lavishness all the capacity and strength of her nature.

Some persons may think this a retrograde move in the development of woman, and that she should keep her activities restricted to the circle of the home. The fact nevertheless exists that woman is no longer satisfied unless she is using all her gifts, and that, after youth is past, she finds little true contentment in any home save her own. Poor girls flock by the hundreds into mills and shops to find work which will make them independent. Their richer sisters who do not need to earn a living, expend themselves in philanthropy, art, music, teaching, politics. Though a girl may be tied to a home that is not of her own making by the needs of aging parents or dependent relatives, she feels at the bottom of her heart that *she has no business there*, and it is the restlessness born of that feeling which urges her

to fling herself out into the world, there to develop her usefulness without let or hindrance. If she does not answer this natural call of her being for self-expression, she stays on in the home of her childhood, unhappy,—though she would die rather than confess it,—and at the core of her being unsatisfied. In such a situation the nearest she can come to contentment and inner happiness is to use her surplus energy in some form of self-improvement, or in an effort to make herself important and useful in art, literature, philanthropy, or religion.

Charlotte Perkins Gilman speaks thus of woman's need for work and usefulness: "Some kind of work is necessary to all human creatures to use their powers; not mere tread-mill repetition of small useless things, but such range of action as shall use all the faculties. A human soul to be healthy must love and care for more than its own blood relations. . . . What a girl as a normal human being wants, is full exercise in large social relation, things to think

about, feel, and do, which do not in any way concern her home. The great lack which keeps girlhood unsatisfied (is) the call of the human soul for its full field of action—the world."

Thus it is that the fields of action for woman, created by this inward need, are widening every day. There are more positions accessible to her than ever before, and she is taking advantage of them with a promptitude and energy that of itself proclaims their necessity. There are two classes of women who may be called "working women" inasmuch as they hold salaried positions of trust and equality with men. Those who work because they must earn a livelihood and those who work because the stagnation of a narrow environment has urged them out into the world. As both classes meet the same problems, as both find themselves alone in a world of hard facts and no preferences at the age when they are least prepared to confront it, as both must meet the demands of public life exactly

on the same footing, we will consider their problems together. Let us look principally upon the choice of work, for it is all important, and at the spirit in which the work once chosen, should be done.

The kind of work a girl undertakes will be one of the great formative agents in her life. It will be the channel into which the current of her whole development must swing. She will meet her friends through it, establish her position and worth in the community through it, and it will mould, color and gradually "set" her character. The kind of work offered is greatly dependent upon circumstances, but the choice of work should be entirely the result of natural capacity. It is a great mistake for a girl to undertake any kind of work for which she does not feel at the outset a decided inclination and a sense of natural capacity. She should feel also that the work itself has something in it to compensate her for her time and that in the end will contribute directly to her individual growth.

I know a girl who once found herself suddenly and unexpectedly in the position of having to earn her living. Through the influence of friends two posts were offered her. One, the position of companion to an exacting elderly lady, the other that of worker under an organized charity association for the betterment of civic conditions. The salaries being equal, all she had to do was to decide which work would contribute most generously to her development. She realized that the post of companion, though in a way a responsible one, would mean little actual work, much loneliness, a gradual narrowing of interests, and no real activity either of mind or body. The other work, hard and exacting though it was sure to be, would bring her into the closest relations with human nature and she would see with her own eyes the very heart and substance of life. Her sympathies, knowledge of the problems of existence, judgment, capacity for prompt and efficient work, all would be satisfied and a distinct reaction of

helpful development would reach her through the daily exactions of her work. After much consideration she chose this form of work, and gave up her life to the fruitful and beneficent exertions of a social worker.

This illustrates what I mean by the choice of work. A girl who had no thought of making the most of her nature would have chosen without hesitation the easy work, the work demanding the least possible effort on her part. A girl who, on the other hand, longs to realize the highest capabilities of her nature, instinctively turns away from work of this sort, and feels herself drawn toward a form of endeavor that will help her in the true finding, understanding and eventual usefulness of all her inborn gifts. And this is the kind of work that brings happiness with it.

To every girl who is about to leave her home and begin life in the business world, I would earnestly say, choose only a form of work that will contribute to your development. Should this be absolutely impossi-

ble, and should you be forced to do mechanical and mentally unproductive work, refuse to allow your character to share the limitations of your occupation. Your mind need not be idle, even if your hands must do the regular and unvarying task. "Brighten mechanical work by putting poetry up before you where you can learn it while tending your machine; even dishwashing can be set to poetry!" I know the stories of many girls, who, while they tended machinery, pinned around their wall-space verses, pictures and selections of prose which ennobled their minds while they toiled, and helped them to lead a higher life even while busied with the monotonous, personally unproductive, demands of a machine. Read "New England Girlhoods" and see what Lucy Larcom has to relate upon this subject!

Let me say one thing more about the choice of work. No matter how great the material gain may seem; do not undertake any kind of questionable occupation. If your position brings you in contact with

low persons, accustoms your ear to the sound of vulgar speech, or places you in an equivocal position in the public eye, leave it at once. There are many such positions, particularly in city life, where young girls, lured by the promise of high salaries, are made to contribute their fresh young faces to the promotion of schemes that are nefarious. This is the possible danger all working girls must be prepared to meet. Though I would not have you suspicious of your employers it is quite possible to keep your eyes open and protect yourself, by using keenness of observation and good judgment, from becoming party to any meretricious forms of business. You can quietly slip away without necessarily giving your reasons, and thus keep yourself free from the entangling meshes of a work or business that you feel is not conducted on high-minded, open and honorable principles. If you allow yourself to be connected with such work you will wake up some day to the sad discovery that your speech has coars-

ened until it has become like that of your employers, that your nature has hardened, and that your sense of moral values has degenerated. The low standards by which those around you operate their work will in turn impress themselves upon you, and gradually, so gradually that at first you will not notice it, your nature will become infiltered by the low ideals and indifferent principles of your fellow workers.

One of the greatest dangers which confronts the working girl is the possible losing of her higher self in the details of a business that chains her to low, unprincipled persons.

A young stenographer once told me that though she had secured a very lucrative position in a lawyer's office, she had felt compelled to leave it for the much lower salary of a private secretary, for the reason that the lawyer handled only divorce cases, and she had to take down such horrid testimony that her sense of decency revolted. She was not willing to have her belief in love, and

her delicacy in regard to what should be the privacy of the marriage relations undermined even for the sake of a high salary. How unbusinesslike, you say. Yes, how unbusinesslike, from the point of view of money-gain, but how very businesslike from the point of view of character building, in which industry according to the investment of material only can the amount of interest be calculated. She was thinking ahead of herself as a wife, a mother, an adviser of other persons, an example of pure healthful womanhood—in this light how businesslike to insist upon investing her time—her one commodity—where it would bring her mind and heart returns, rather than her purse!

Another girl who was bravely trying as a manicure to support her mother, was lured by the "tips" and large salary connected with a table in a fashionable barber shop. She only held the position for a few weeks, preferring a year of the utmost privation while building up a private trade, to the associations she was forced to form, and the

conversations she was forced to hear while working at her little table in the barber shop. This is the type of girl, who, through her work, becomes a noble woman. Her work is the direct means of all her mental and moral gain.

And now what of the spirit in which you do the work once you have decided what it is to be? Do it in the spirit of giving, not of getting. Of course good work should have good pay. But if work is done only for the pay there will be no higher gain than that of money. Work can be made to contribute to character, and all work should have as its first object the development of character and the gradual enlarging and forming of the mind. As I have tried to show, this is the secret of all good work, to wrest from it a personal return, while paying it the necessary toll of service.

XVII

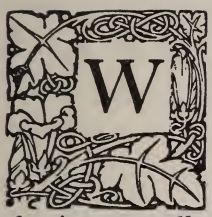
THE UNMARRIED WOMAN

"And if you love not, or are unloved, and can yet see with some depth of insight that thousands of things are beautiful, that the Soul is great and life almost unspeakably earnest, is not that as beautiful as though you loved or were loved?"

—MAETERLINCK.

XVII

THE UNMARRIED WOMAN



IFEHOOD and motherhood are the ideal fields of development for women, and she can hardly come truly to herself in any other, but if she is not called to her kingdom should she give up the fight and consider herself useless and left out? Happily her fate holds no such pain, life is as full of experience for her as for her married friend. The future holds for her equal fields for action, equal possibilities for usefulness, and equal opportunities of leaving the world better for her having lived. Only let her remember that she cannot be effective as a spinster if she has lived a purposeless youth.

There is a time in the life of every girl, usually between eighteen and twenty-five, which is most fruitful of possibilities. It

is the time to start things. In these years the character becomes fixed, and the point of view established. Few vital changes take place after twenty-five. There is, at least, a distinct foreshadowing then of all possible later developments—the natural potentialities are well suggested and even outlined. At thirty woman is said to reach the full beauty and climax of her being.

Therefore it is at eighteen and not at thirty that she should begin to prepare herself for life. Yet at eighteen how great is the temptation to drift! So great as to be almost insurmountable! Every young girl in her heart of hearts is waiting to meet her future husband, and recoils from effort which "when I am married" will bring no return. But suppose she does not marry? When she wakes up to the fact that she is to stand alone in life, is never to have a husband's arm to lean upon, or a child to love, it is then too late to gather the stray ends of character and accomplishment with any hope of knitting them into a substantial

support for the needs of her maturing nature.

Woman cannot tell what she may be called upon to do, or what her future will be, but she need not wait for it. It will come to her quickly enough, and her part in the little drama of her life is to be able to meet it. This she will never learn how to do by drifting. Between eighteen and twenty-five her nature is most abundant of its gifts. Enthusiasm, (the motor-power of all advance) faith, hope and daring are strong in girlhood and they are the qualities which help all effort toward definite accomplishment.

Think of this and do not forget that when you close the doors of school life behind you, you take your first step out into the world. Resolve that from that moment you will *be something*. Energies that lie fallow then will have a hard time to spring to life when they are needed, and need them you surely will, if ahead of you is the destiny of an unmarried woman.

To speak plainly, cultivate your talents and accumulate interests in your life between eighteen and twenty-five. It is not necessary to work, or to take a position which will be a means of support, unless this should be demanded of you by circumstance. But there is always something waiting to be done along the lines of self-improvement and self-development. It is time spent in this kind of effort that repays the woman who does not marry, a hundred fold.

A mother once wrote in the front page of her rather flighty little daughter's diary, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Unfortunately girls do not realize this. Instead they think their youth a period of fun and drifting to be culminated in a shining point of happiness "in the future." The future, to many a girl, never amounts to anything more vital or interesting than just a succession of such days as she is spending now. To many lives there has been ordained no climax, no very particular spot of brilliant joy. Soon

the fun and drifting becomes thin and unprofitable. After a time there is little fun, but the drifting, a habit hard indeed to overcome, continues. Eventually there comes a time when fresh effort can no longer hope to be terminated in results. This is the sad state in which many women find themselves when they are approaching the years of neutral tint. They neglected to light the torch of personality and achievement in girlhood, with the result that middle-age finds them groping around for interests which they can never truly make their own.

Although nature endows every girl differently, and many girls have no particular grace of character or strength of personality, it is nevertheless possible for the least endowed to make a distinct place of influence and importance for herself. But she must not drift. Eighteen is none too young for a girl to look ahead, plan her life, take up some definite work, that her energy, power and usefulness may increase.

"But," you say, particularly if your par-

ents are wealthy, "at eighteen there is so much to do. It is the time of festival and fête and merrymaking. I cannot stop to think of the future *now*." There will be some time in the busy life of the most worldly girl to develop her mind, her talents, her powers of concentration, her knowledge of affairs. She will have double need of these qualities if she is to be a single woman of means. Wealth brings, together with its advantages, many responsibilities, and a girl who has, or who knows that she is to have money, should be the last person to drift in girlhood. How important it will be, when she has only her own intelligence to rely upon, to have her mental eye trained to quick vision, her tongue to reasonable and convincing speech, her heart to know good from evil. It is hard to imagine a greater power for good in the world, than a single woman of wealth who has developed all her gifts and learned by a life of experience and interesting adventure to help others. No matter how rich a girl's par-

ents may be, she should study hard to adorn her personality with ornaments that money cannot buy. Every woman while developing her talents, should learn, at the same time, how to sew, how to order a household, and how to do with her own hands the different branches of work she ordinarily details to others. A rich girl without talents or cultivation who is unable to manage her affairs, business and domestic, is a sorry object. The world expects more of the girl who possesses the advantages given by money and is harder in its verdict where she has failed to live up to her possibilities.

The poor girl, whose parents can afford her no advantages, should face life at eighteen with determination not to lose one moment in idle pleasure-seeking. She should fit herself to work according to her gifts at some clean and profitable business. By reading between times, improving her mind a little every day, and choosing her friends carefully, this girl, if it is her destiny to remain unmarried, can soon find a place of

importance and influence in the world. Independent, courageous, honorable, she becomes an example to younger girls who go to her for advice and try to imitate her success.

There is a type of girl, springing from a cultivated family, where the parents have little or no money to spend upon her, who finds it almost impossible at eighteen to plan her life with any satisfaction. Such a girl has received the best education, possibly finished by a college course. She is gently nurtured, but has no money at her command. What can she do but drift? She is expected to help in a hundred little household duties every day. If she shows a desire to go out into the world and employ her gifts, her parents, horrified, use all their efforts to restrain her. If she breaks away and determinedly goes out to seek her fortune, she is bitterly condemned. Such a life of ease, comfort and household tasks may fit her admirably for marriage, but it gives her little with which to support and overcome the trial of spinsterhood. To be

happy she must spend her energies and use her gifts in her own way. She cannot be exp cted to rest contented with a life-time spent in doing the housekeeping "as mother wishes it done," or in running the home after the dictates of a father's elderly mind.

A girl who finds herself in such a position must firmly demand of her family (for whom she is doing so much) a little time each day in which to lead her own life undisturbed by the criticisms or suggestions of others. She is burning to find her own sphere of usefulness, and she must be allowed to seek it in peace, if she is to know happiness. She craves an opportunity to develop her powers outside the home where her mother's personality rightly predominates. If she is to expand and discover her natural gifts she must have an independent field of action, a place in which to work out her instinct for personal achievement, and gain by such effort the reward her nature craves.

This reward may be earned by a girl, still under her father's roof and fulfilling

her duty to her parents, by taking up some work on her own responsibility and by using all her spare moments to its furtherance. A talent may be cultivated, a municipal or civic problem studied, a charitable work undertaken. By using her natural forces in this way she is preparing herself to meet the possible contingencies of the future, and fitting herself, should occasion offer, to leave the home and step into the full play of life with energies well under control and a mind active and eager for the fray.

If you are a girl of twenty, do something definite with the priceless years that are directly ahead of you. Take up some line of endeavor even if your life is passing happily by. You never can tell when the home which now supplies you with a placid background may be broken up, and each surviving member reduced to his or her own resources, spiritual as well as material.

There is a truth which life abundantly proves to all who care to look for it—woman cannot escape from duty, however she may

hope to do so. If she does not go to meet it, sooner or later it will search her out. If she is not called upon to expend herself on her own children and in her own home there is a larger home, the world, and many children, the ever present poor, waiting to be led by her hand to a better state. She cannot tear from her heart her desire to love and her ability to care for the lives and happiness of others. Not to use these gifts is to sin against her womanhood, and to refuse to take up the duties for which she has been peculiarly fitted by nature is to thwart and contract her development along its most puissant lines. Therefore, the energies of woman cry out for use, development, increase! To be happy she must accept some duty or line of effort and throw herself into the fulfillment of it with all the strength of her being. If she is deaf to the cry of her nature which demands self-expression at any cost and fills her life with pleasures that bring her no lasting return, she will gradually become that colorless person of small

mind and limited capacity, the spinster of the novelists of old. There is no excuse nowadays for such a woman's existence. The world has no place for her. Our social scheme which provides usefulness at any cost, offers her the alternative of working up to its standards or passing out of our range of vision. I am thankful to say that she decides to stay, as a usual thing, and is not long in finding work which only she can do, and in doing it well.

The unmarried woman of to-day occupies herself in filling a definite place in society. She does as effective work as her married sisters, and though detached and not a mother, has ample opportunity to display her gifts. She is important to the world, and the world acknowledges it by giving her many of its choicest positions of eminence and distinction.

Therefore, in youth, when all is still before you, while you are still hoping that it may be your destiny to love a good man and be the mother of children, do not for-

get, that you may instead be one of those women whom fate marks out to walk alone. Have this thought in mind while preparing for the future, and live so that at forty you will find yourself well-balanced, well-developed, sane, practical, helpful, leading a useful life and following a career of successful effort along whatever road circumstance and personal gifts have led you.

Such a woman has an unbounded opportunity to influence the world. She has a place of importance in the scheme of living as we find it to-day, and she has no excuse to be ignorant, dull, or uninteresting because she is a spinster, God-bless-her!

XVIII

THE CHARACTERISTICS MAN ADMIRES AND WISHES TO FIND IN WOMAN

"A good wife is Heaven's last best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels;—her voice is sweet music—her smiles his brightest day—her kiss the guardian of his innocence—her arms the pale of his safety, the balm of his health, the balsam of his life—her industry, his surest wealth—her economy, his safest steward—her lips, his faithful counsellors —her bosom, the softest pillow of his cares—and her prayers, the ablest advocates of Heaven's blessings on his head."

—JEREMY TAYLOR.

XVIII

THE CHARACTERISTICS MAN ADMIRES AND WISHES TO FIND IN WOMAN

OES a man who loves know *why* he loves? "What we love is not in your will but above it" says Emerson. "It is the *radiance* of you and not you. It is that which you know not in yourself and never can know."

This mysterious force, this "radiance of you" is that which first stirs a man to love. Though of itself so evident, so very real, it is the most difficult of all qualities to analyse. Yet it is the foundation and inspiration of all great loves. The perfect love which every woman longs to inspire which in reality we see so seldom, is a combination

of this "radiance," (which we may call the wine of life), and true worth, which is its daily bread. There are certain qualities of personal worth which woman must possess if she is to keep and increase the love offered her by man, for, however blind a good man may be in his devotion, to give his best he must feel with unerring confidence that the "radiance" he worships is pure light. What are these qualities?

She must be able to win from him respect, interest and enthusiasm for her personality. To do this he must find her carrying on some definite work in life with sincerity and purpose. Man is himself sincere and purposeful, and he responds at once to the same traits in woman. He resents aimlessness in her. Not that he wants her to work, but he wants her to be able to work, even if her effort is expressed in no other way than by the development and expansion of her individual gifts. He must feel at his side the silent stirrings of her spiritual and material self toward ends which were foreseen before his

coming. He must feel that she has an inner richness of nature, which, though he discovered it, and may add to it, was hers before his advent. I think this ability to win interest and respect for her personality is the characteristic by which a woman most surely holds her lover. He admires effort in her, and responds instantly to her desire to act and serve. In a word, she must be purposeful—what else?

Man has been much maligned, but I believe that he loves a true woman as deeply as he ever did, and wants to find truth in his wife as ardently and simply as his fathers did before him. If he resents aimlessness in woman, he despises insincerity. Upon neither of these qualities will it be possible to graft a perfect love. Ask a young man who is monopolizing the time of an indifferent kind of girl at a summer resort, "Would you like to marry her?" and see the fire leap in his eye. Of course not! He is shielding a very different ideal in his heart. He longs to sanctify his strength to the single love of a good

woman. Only give him fair play and he will abundantly crown her with the glory of his strength. She must be sincere or his allegiance will of necessity be faulty and incomplete.

Man also demands of woman that she make real for him the home of his dreams. The ability to create a home is the sacred vocation of woman, and the quality and atmosphere of home comes into being in just proportion to the amount of character and cultivation she possesses within herself. A wise man knows this and trembles as he looks into the eyes of his future wife. His spirit seeks hers with the mute question which he is himself half afraid to utter, "Of what will you make my home?"

To the woman who understands her power in this direction and uses it to make real for her husband the home of his desire, come the sweetest rewards of life. The true home is in no way dependent upon riches, but is the fruit of the mind, spirit, and intellect of woman. "A tent, even a lean-to of boughs,

is enough; and the single piece of unrelated furniture may be too much," or, as Ruskin so beautifully suggests, in speaking of the spirit of home, "Wherever a true wife comes this home is always around her. The stars only may be over her head, the glow-worm in the night cold grass may be the only fire at her foot, but home is yet wherever she is; and for a noble woman it stretches far around her, better than ceiled with cedar or painted with vermilion, shedding its quiet light for those who else were homeless."

Man wants a purposeful woman, a sincere woman, a woman who can create from the fruits of his toil, a home. She must also possess the quality of companionship. In this need for a companion is summed up all the minor wants of his nature. Will a man ever leave a woman who has learned how to be his companion and how to make his home happy? These are the two great essentials for the wife to possess. Companionship, in which is hidden the radiant figure of perfected love; and home-making, a field in

which lie abundant opportunities for the practice of all her gifts.

A young man once said impatiently, "I am tired of 'mine' and 'thine'—I want somebody to be on my side of the fence." No two persons can really be "on the same side of the fence" except they are husband and wife, truly mated. The merging of mine into thine is one of the eternal mysteries of a happy married life. The slow knitting of two personalities, the intertwining of interests, the gradual assimilation by both of each other's thoughts and characteristics, is a process fresh in wonderment to every man and woman who witness or experience it. It is *that*, the satisfying nourishing companionship of one nature by the other that man longs for and hopes he may obtain through marriage.

Man is only a grown up boy after all, and he has strong within him the boy's singleness of purpose, love of home, and contentment at his own fireside. He is easy to please if he is given the realities of life. He

is irritated by falseness, ashamed of pretentiousness, disheartened by display, weakened if he is denied the support and comfort of a home. He asks fair play, physical comfort, companionship, rest. In return he gives unreservedly of his very best, and all that he has of the profit of his toil. Thwart him by handing him a stone when he asks for bread, and the result is division of interest, a self-centered life, a gradual disintegration of the home, and eventually the permanent separation of husband and wife.

To sum up these thoughts, let me repeat that man loves two things in woman—the mysterious "radiance of herself" spoken of by Emerson, in conjunction with certain qualities of worth which I have called purposefulness, sincerity, the ability to create a home, and companionship. I cannot help feeling that in many cases of separation or unhappiness between man and wife the evil has its roots in, or is nurtured by, the failure of woman to do her part toward answering the just demands made upon her nature by

her husband's. I do not for a moment wish to take away from men their share of censure where marriage has turned out to be a failure. On the surface of things men are as much to blame, and more, than women. I only wish to suggest (and it is my firm belief), that man is easy to hold, easy to influence, and most abundant in his gifts of love and allegiance, where the wife realizes the few essential and well indicated needs of his being, and sets herself intelligently to satisfy them. I cannot conceive of a man's deserting or being untrue to a woman who had made him a happy, comfortable home and who had learned to share his interests in true companionship. I have not yet seen such a case, nor do I remember ever having heard of one. Too many wives consider that the sum of their obligation to man is to provide a good table and a dustless house. Yet this is probably their least important line of effort. Comradeship is the very soul and essence of married life; where it dwells there is courage also, a moral courage

which overcomes obstacles and forgives faults.

I think it is good for us all to see, once in a while, practical evidences of the existence of perfect love. I have spoken of perfect love as a possible result of married life. Too many of us are led to believe that the ardor of romantic love does not survive the trials of matrimony. The following letters, one from a distinguished American jurist, and the other from the wife of an English surgeon who rose to fame from extreme poverty and privation (both written after forty years of married life), should prove better than any words or arguments, the vigor, endurance, and beauty of love:

"Dear Wife,
Darling Wife,
Blessed, beautiful, and
Beloved Wife:—

I have received your letter by way of New York, and a most precious and welcome letter it was. I had become gloomy and moody

and the prey of 'thick coming fancies,' and I was busied thinking how unimportant I was to anybody on earth, in fine, all the gloomy thoughts and disagreeable recollections of late days were gathering around me in my state of solitude and single blessedness. Then comes a kind word from you and breaks through the clouds like a bright sun, and makes me blithe and cheerful as a bird. Ah, Mary, Mary, your hold upon my heart is deep and strong, and your power over my feelings terribly great! It is inconceivable how I cling to your love as the anchor of my peace—how I dwell upon your form as the personification of loveliness and the shrine of joy. This may all appear to you utter nonsense, misplaced, out of date, unsuited to my age. I sometimes think myself it is so. Nevertheless I feel it all, and though I struggle against it to try to cast it off, and sometimes succeed for a time, back it comes and masters me in spite of myself. The truth is I love you as warmly, as wildly, as foolishly, as men love at five and twenty, and infinitely,

infinitely, more than I loved you at twenty-five! What a tissue of folly I have woven—never mind, it is a principle with me not to erase or alter what I write to you, and then you get my heart laid bare for your inspection. I defy you to find anything there but Mary, Mary, Mary!"

"Forty-four years since we were engaged! and forty-four years it seems, I must own, with its crowns of untold blessings, the times of sore trial, the poverty, the riches (comparatively), the times of weariness, the elation of feeling rested, the onward progress of our most dear children, the many loved ones gone, the far greater number spared to our exceeding joy, the many changes that have marked our lives. And what a strange thing, in this imperfect state of being, to be able to speak of one's having more gentle love, more confidence, more sweet dependence on one another than ever! The long years have not worn all these great sources of joy out, but the stream of even, mutual

love seems uninterrupted. May God grant us peace to the end, and then order all things mercifully for us that our end may be according to His will, 'free from sin and shame, and, if it be His pleasure, free from pain.'"

XIX

THE DAWN OF WOMANHOOD

"If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them."

—THOREAU.

"A wasteful woman!—she who may
On her sweet self set her own price,
Knowing he cannot choose but pay,
How has she cheapened Paradise!
How given for naught her priceless gifts,
How spoiled the bread and spilled the wine,
Which spent with due respective thrift,
Had made brutes men, and men divine!"

—COVENTRY PATMORE.

"That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." —Is. 61, v. 3.

XIX

THE DAWN OF WOMANHOOD

I AM old-fashioned enough to believe that women still want love more than they want anything else in the world, and I believe that the sincere woman, who is denied it, admits her work to be a substitute. If she teaches school instead of rocking a cradle, or is in a business house instead of making a home for a good man, it is because love has not come her way, and not because she has not wanted it.

At the dawn of womanhood, the thought still uppermost in the mind of every healthy girl (just as it used to be in days of romance and chivalry), is the thought of marriage, and the hope that animates all her pretty ways and innocent little devices

to attract, is the hope that some day—perhaps some day very soon—she will meet the man who is to be her husband. And this is not a hope to hide or suppress. It is the most beautiful hope in life, reasonable, right, and open to no possible ridicule or dispute. Let us look at the subject rationally.

We admit that at the dawn of her being woman feels strongest among her new instincts the hope that she may be needed to complete the happiness of a good man. To be *necessary* to someone is the one deep essential need of her nature. Gratify this and she will develop happily in a very stony soil, for her satisfaction is a secret dew which enables her to bloom. Admitting and realizing this, is it not strange that girls give so little thought to the way in which they shall prepare themselves for marriage? Girls go to college for years before they consider themselves fit to teach; they study for years to prepare themselves to hold valuable positions in the business world; but they marry without a serious thought or ever once ask-

ing themselves the question, "Am I fit to be a wife?" "If I should be a mother, will I prove equal to the responsibility?"

Perhaps you think that looking at the matter thus practically spoils the romance, and that woman is born to wifehood and understands by instinct just how to overcome the difficulties she will meet. Unfortunately this is not the case. The divorces, scandals and crimes of every day proclaim in as many ways the failure and shame of woman. "Unprepared" probably in one word sums up the reason for this failure. To look toward marriage does not spoil its romance. Romance must be reared upon a solid foundation. It is safe to say that the wives who receive a romantic love are practical as well as ideal, and have given in return something very real and definite to man. "You cannot think that the buckling on of the knight's armor by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth: that the Soul's armor is never well set to the heart

unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails."

To be a successful wife a woman must first of all be something herself. Many marriages fail because after the dazzle and glamour of youth is over the woman has nothing real within herself to assert its power and attach the reason of her husband and children. To be something as a wife, one must have first been something as a girl. To brace the armor loosely is what a woman does who marries at the end of a silly girlhood, expecting from marriage only broader liberties and greater fun. It is the girls who marry "for the sake of being married" after a lawless, pointless youth, who lay up for themselves heartaches, disappointments and often sins.

Realize that it is the woman's hand that braces the armor, and say to yourself while you are young, that you will live, so that when the day comes for you to set a man's ideals you will not fail him, and that the

honor of his manhood shall never be dimmed through any ignorance or fault of yours.

Let us look at a few of the practical ways in which a girl can prepare herself for wifehood. *Spiritually.* A wife and mother should know very definitely what she believes, and why; that she may influence her husband and teach her children. In girlhood, therefore, would it not be wise for her to examine the details of her faith, and perfect herself in its practices? A really spiritual woman has enormous fields of influence. To be interested in some charitable work is a great help in the devlopment of the sympathies, and leads to a balance of ideas and to the better understanding of life. A spiritual woman with true charity in her heart embodies a rare and enviable ideal. We can try to be such a one even if we do not in all things succeed. *Mentally.* Ruskin says: "A woman in any rank of life ought to know whatever her husband is likely to know, but to know it in a different way." By this, he means that her education

should be broad, her reading wide, and her mind intelligently stimulated to take active interest in all the problems of the day. To these problems and to her reading she brings the light of her woman's understanding. In this way she knows the same things that her husband knows, but in a different way—opening the road to discussion and making the point of view of each interesting to the other. If one is to become this type of woman, there must be no shallow reading in girlhood, for such reading destroys literary taste and makes it impossible in after years to enjoy noble books. *Morally.* Morally a girl can prepare for wifehood by being very careful of the friendships she forms in youth. She should guard each word and each action that she may have a perfect gift to offer when the time comes. She can set her ideals of friendship and of love high. They cannot be set too high. By thinking of her ideals she will gradually and unconsciously assimilate a little of their glory and thus be better prepared actually

to live up to them when the time comes. It is hard to say exactly how the moral nature can be trained; it is a composite of so many different attributes. How we live, what we think, what we read, what we do, what we say, all these, taken as a whole, form our moral nature. Therefore, only by being perfect in little things can we hope to regulate it. *Physically.* A girl can and should think seriously of her body in relation to marriage, for upon its strength and well-being depend so much of her power. It should be cultivated, beautified, saved, strengthened and never ill-treated, to the end that if God gives her children they may be strong. It is probably along physical lines that a girl is able to do most in preparing herself for marriage, and yet it is too often the avenue of her greatest abuses. To be strong, to have the point of view of health, is often more than half the battle toward happiness as a wife. *Practically.* The practical ways are many in which a girl can fit herself to be capable in her own

home. She must learn to keep accounts, to sew, to cook, to order, to choose, to buy economically, to run all the different departments of the home. Without a knowledge of these things unhappy indeed will be the life of the unfortunate couple, until the little bride can pull herself together and reconstruct her ideals. "Oh, yes," a young dressmaker once said, "I intend to buy everything ready cooked. We can live on canned things and bread and coffee and dine out on Sundays—lots of young people do." What a horrible picture!—to the experienced in life's tragedies, what a future of bitterness and suffering is being stored up by the happy ignorance of this incapable little wife! To expect to build a home upon a foundation of canned foods with an occasional meal at a restaurant shows how low are the ideals of many working girls.

All young girls should make a study of the practical running of the home. They may never need to cook, but they should know how to cook, in order to direct intel-

ligently. Wholesome food must be the basis of the home if health is to be preserved. With health many of the most annoying problems disappear. Health is closely allied to good humor, and both are dependent largely upon the quality of the food we eat. Therefore learn how to buy and how to nourish the family upon proper foods. This information is essential to the wife if she is to lighten her burdens and surmount her difficulties.

But, you say, is it right to think so much of the future, is it advisable to do all these things, with the thought of marriage uppermost in our mind, and yet perhaps never be called upon to marry after all? Suppose after years of such preparation we are not chosen to make the home toward which all these efforts have been bent,—what then? Let me answer in the beautiful words of Maeterlinck: "I declare that the joy of a perfect abiding love is the greatest this world contains; and yet, if you find not this love, naught will be lost of all you have

done to deserve it, for this will go to deepen the peace of your heart and render still braver and purer the calm of the rest of your days."

Our ideal will never be met with in this world unless we have first, in some degree, moulded ourselves according to that which we wish to find in others. "If it be your hope to meet with the ideal soul, would it not be well that you yourself should endeavor to draw nigh to your own ideal?" If we exact faith we must give it. If we demand unreserved love we must first offer it. Before we ask sacrifices we must make them. To gain reverent devotion we must be worthy. If women would think more of what they give in the different situations of life, and less of what they get, there would be many more of love's priceless immortal blooms, and fewer of its thorns. A woman invariably asks a big love from a man. How often does she give it?

Macterlinck has a very interesting idea in

regard to love. He says: "In the creature that you love is all that is eternally true in yourself, and solidly righteous and essentially beautiful. Only the good in our heart can advise us of the goodness that hides by our side. The evil that lies in ourselves is ever least tolerant of the evil that dwells in others." He leads us on through the intricacies of his beautiful words to the supreme thought, which is that our success in love, and the quality and value of our love, is entirely dependent upon what we possess of goodness and worth within our own natures —not at all dependent upon the qualities of the person upon whom we spend our love.

"However imperfect you be, you still may suffice for the love of a marvellous being. But for your love, if you are not perfect, that being will never suffice." Therefore, no matter how perfect the person may be whom we are to love, unless we have first lifted ourselves to a certain plane of inner perfection that person will be unable to satisfy us. It is from within that the glory and light of

love flows. To love well in the future, it is necessary first to live well in the present. The situation cannot be reversed.

The characteristics that count in a wife are all dormant in the girl. Many of them indeed are well developed by the time she is called to marriage. A strong body, (you see I always put it first!) a tolerant mind, kindness, a sweet disposition, a rich nature, cultivation, self-control, spirituality—these are among the noble characteristics that girls should try to develop in themselves that they may in the end be better wives and mothers. There are no accomplishments on the list, nor is it necessary to be clever or brilliant or rich. But without the presence of all the virtues just named, developing in a healthy condition at the time of marriage, there is a likelihood of disappointments and disillusions, for the nature of the girl will not be prepared to give a noble love and will find her own faults exaggerated before her eyes in the person of her husband. Crossness, nervousness, a sharp tongue, ignorance,

worldliness, a delicate constitution, selfishness, all these traits if not uprooted and supplanted in girlhood will make for the failure of the home and the separation of husband and wife. Even should the separation not be a legal one, it will assuredly take place in all the sacred inner ways which constitute the meaning, reason, and glory of love.

"Queens you must always be—queens to your lovers; queens to your husbands and your sons; queens of higher mystery to the world beyond, which bows itself, and will forever bow, before the myrtle crown and the stainless sceptre of womanhood. But alas! you are too often idle and careless queens, grasping at majesty in the least things, while you abdicate it in the greatest; and leaving misrule and violence to work their will among men, in defiance of the power which, holding straight in gift from the Prince of all Peace, the wicked among you betray, and the good forget."

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